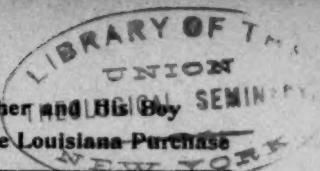


Professor Coe on The Outlook for Personal Religion Judge Tuthill on The Father and the Son
Rev. R. J. Campbell on Curiosities of Correspondence Protestant Religious Forces and the Louisiana Purchase

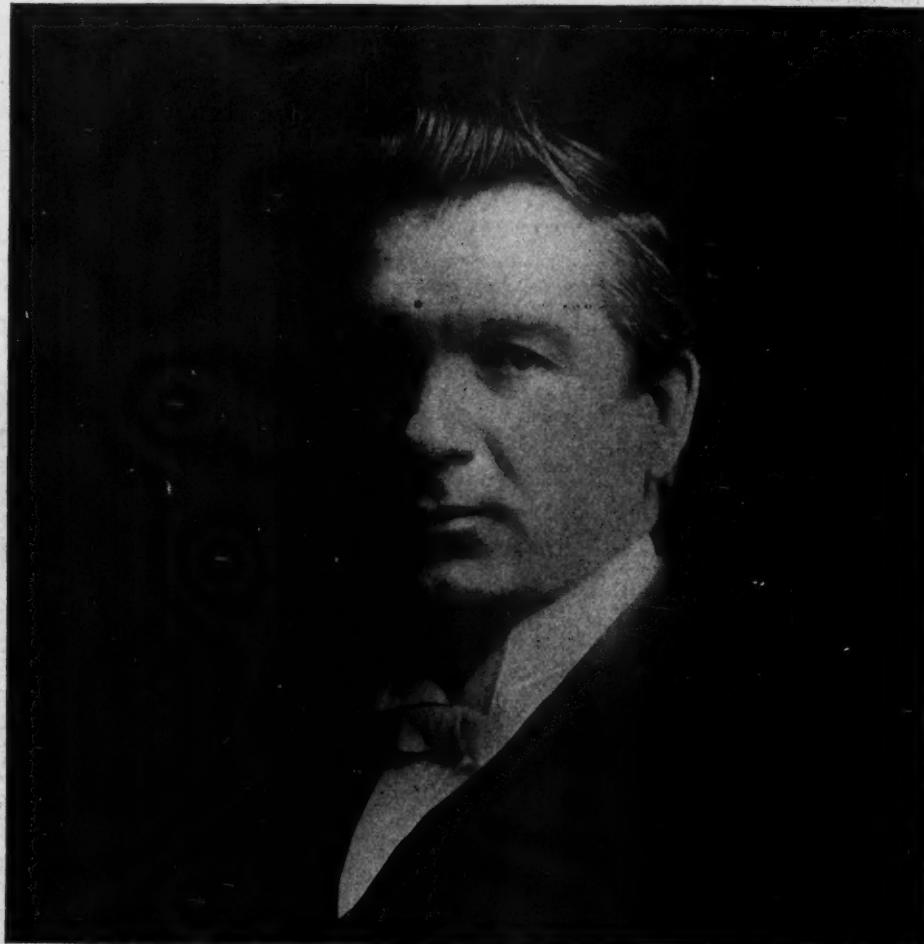


THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

7 May 1904

Number 19



Photograph by J. H. Lorenz, Boston

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The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

May 8, Sunday. *The Sabbathical Release.* Deut. 15: 1-18.

There is no mention here of the Sabbath of the fields, when no crops or fruits were to be gathered and the poor were to eat. This was a release of debts, which came on a fixed year, but applied only to Israel; and a release of slaves, reckoned from the date of their falling into servitude. The stranger's debt was to be exacted, the stranger slave was not to go free. This is an ideal picture of brotherhood, without poverty. It came nearest realization, perhaps, in some American Indian villages—where, however, all were poor. It was not to be realized in Israel [v. 11].

May 9. *The Passover.*—Deut. 15: 19-23; 16: 1-8.

Deliverance from Egypt was remembered by consecration of the firstborn. The beast was for sacrificial eating, the child was to be redeemed. The absence of leaven was a memorial of haste. It was bread of affliction, not purer bread than that made with leaven. Remember that the Passover was a family celebration. The father was the priest of Jehovah for the most important religious service of the year. This family worship is now perhaps the most venerable religious observance on earth.

May 10. *Other Feasts.*—Deut. 16: 9-17.

These feasts associated God with work and harvest and made the round of the year a memorial of his goodness. The servant, the Levite, the sojourner, the widow and the fatherless were to share in the rejoicing. There is still a touch of the patriarchal in these pictures of country and village life.

May 11. *Justice.*—Deut. 16: 18-20; 17: 8-13.

Justice in the gate [compare Ruth 4: 1; Job 29: 7 f.]. That which is altogether just—"justice, justice" is the emphatic repetition of the original. From the court of the elders in the gate there was an appeal to Jehovah through his priests, or the judge in the central place. This was the king's office—he sat as the supreme court of the people. David brought himself into trouble by neglecting this duty [2 Sam. 15: 1-6].

May 12. *Idolatry.*—Deut. 17: 2-7.

We must remember that idolatry was interwoven with the whole life of the surrounding peoples. It was a real danger then, just as the worship of success is a real danger now. Note that the witnesses were to seal their testimony by becoming executioners. The hand must confirm what the mouth had spoken. He who accused must be prepared to slay.

May 13. *The King.*—Deut. 17: 14-20.

The ideal of a king was a brother—not a proud tyrant by inheritance like Rehoboam. We need an ideal like this for public life. It is commoner among us, perhaps, in those who are very highly placed than in petty offices. But every man should regard himself as of the brotherhood, serving all in whatever place God has called him to work.

May 14. *The Portion of Levi.*—Deut. 18: 1-14.

Jehovah was the priest's portion—a barren ideality enough, if there had not been specific provision made for support through the offerings. But the priest was not to be idle. He had his work by which he earned what he received. The ministry is always in contempt when the people consider it a refuge for idleness. As a matter of fact a faithful minister is about the busiest man in a community, and earns far more than he receives. But not all ministers are faithful or energetic. Priests like Eli's sons have been common enough.

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Real Estate.	1,593,892.06
United States Bonds.	2,011,000.00
State and City Bonds.	3,100.00
Railroad Bonds.	1,401,080.00
Gas Stocks.	424,800.00
Railroad Stocks.	6,769,250.00
Bank and Trust Co. Stocks.	371,250.00
Bonds and Mortgages, being 1st lien on Real Estate.	91,200.00
Premiums uncollected and in hands of Agents.	1,002,956.53
Interest accrued on Bonds and Mortgages.	1,971.50
	\$18,040,798.99

LIABILITIES.

Cash Capital.	\$8,000,000.00
Reserve Premium Fund.	6,557,618.00
Unpaid Losses.	970,071.65
Unpaid Re-Insurance, and other claims.	814,357.85
Reserve for Taxes.	85,000.00
Net Surplus.	6,574,751.49
	\$18,040,798.99

Surplus as regards Policy-holders

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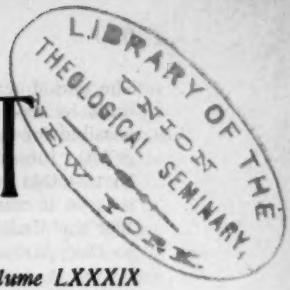
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THE CONGREGATIONALIST

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Event and Comment

THE Third Church, Boston, better known as the Old South Church, has always stood for a liberal type of orthodoxy, for generous giving to all worthy causes, and for a high grade of pulpit ministration. For the past twenty years it has had as its pastor Rev. George A. Gordon, D. D., whose growth in power, fame and range of influence has been one of the most conspicuous successes in the recent history of the American pulpit. His church and society have seen the wisdom of voting him that opportunity for rest, diversion, meditation, self-criticism, touch with nature and humanity, and renewal of body, mind and heart, which a somewhat prolonged stay in foreign climes best affords, and he has accepted their generous offer in the spirit of one who looks upon it not as an opportunity for idle pleasure but of normal, rational preparation for arduous service in the days to come. Elsewhere in this issue is an appreciation of Dr. Gordon by one who has had opportunity to see and hear him much. We can but add our expression of the hope, in behalf of the denomination, that no harm befall the traveler on his way, and that he be spared long to serve us and the larger Christian public.

THE second Sunday in June has become fixed in the calendar as Children's Sunday in this latitude, but farther south where flowers bloom earlier some Sunday in May is chosen. One feature of this service which has been widely adopted is the presentation of Bibles to the baptized children of the church who have reached the age of seven years. It is a recognition by the church of its responsibility for its own children and a reminder to them that they have a special relation to the church. To distribute Bibles to all the children of seven years in the congregation, as is sometimes done, takes from the service its peculiar significance. Yet we have learned of a good many families whose parents have been trained as Baptists, or who for other reasons object to offering their children in baptism. As members of the church they feel that they and their children are discriminated against when Bibles are distributed to baptized children. They would be glad to consecrate their little ones to the service of Christ, and to promise to train them for him, without water baptism. We suggest that such parents be invited to bring their children for a consecration service on Children's Sunday, along with those who offer their children in baptism. We believe that in many cases this step would help parents, strengthen the influence of the Church,

promote family religion and give children a deeper sense of the privileges they may claim from the Church.

WHEN the pastor of a prosperous country church joyfully said, "Not a single crank in my church to waste time on," we looked in the dictionary to see "Not a Single Crank." He is "one given to fantastic or impracticable projects; one whose judgment is perverted in respect to a particular matter." Happy indeed the church and pastor who do not have to waste their time and strength in counteracting such projects or conciliating the projectors! But the great trouble is that cranks do not know that they are such and pastors cannot preach at them nor the brethren scold them in the prayer meeting. Why would it not be well for all of us—say at the time of the spring house cleaning—to examine ourselves in the mirror of the dictionary, of the Bible, of common sense and see if possibly we may not unwittingly be hindering the work of the church in our advocacy of the fantastic or impracticable? What strength we might thus add to the hearts and hands of pastor and people—yes, and to our own too?

THAT vigorous and promising organization known as the Young People's Missionary Movement is promptly in the field with the announcement of its three summer conferences, *Pleasure and Profit in the Summer Outing* one at Winona Lake, Ind., June 17-28; one at Lookout Mountain, July 1-10; and one at Silver Bay, Lake George, July 22-31. This being an interdenominational undertaking, it summons its speakers from all the leading missionary societies and draws upon popular educators and pastors as well. The list includes such favorites on the platform as Samuel B. Capen, John R. Mott, Robert E. Speer, Earl Taylor, Charles L. Thompson, John Willis Baer and many others. The rallying places are attractive summer resorts, and abundant opportunity is given for fraternizing and for exchanging the results of varying experience. The solid work consists of Bible study and conferences, where practical methods of missionary work in the churches are thoroughly discussed. We hope Congregational young people will embrace this opportunity of kindling their zeal and increasing their information with regard to home and foreign missions. It would pay almost any young people's society to meet the expenses of a delegate, for he or she is likely to return far better equipped to lead his comrades forward.

NEW YORK State Baptists are taking steps toward the establishment of a Board of Ministerial Supply similar to the Massachusetts organization of which Dr.

Baptists Patterning secretary. He recently received a visit from Rev. Albert Coit, D. D., of Syracuse to whom the State Association of Baptists has assigned the responsibility of starting an agency which shall bring churchless pastors and pastorless churches together. Previously a committee had carefully investigated methods in vogue in various states and among different denominations and came to the conclusion that the best model in the country was the Massachusetts institution. Dr. Coit spent two days with Dr. Rice and his assistant informing himself fully with regard to the details of the work and at the close of his investigation expressed himself as greatly profited by the interview. It is certainly a tribute both to Massachusetts Congregationalism and to Dr. Rice, who, supported by an efficient committee, has been the main spirit of the organization since its start ten years ago in another state, that another denomination comprising 150,000 members should now be patterning upon the methods which are working out so satisfactorily here.

THOSE who never visit the headquarters in the Congregational House can hardly realize how much correspondence is involved and what an amount of material is being accumulated, much of which *Another Year's Work of the Board* may serve as a basis for future Congregational historians. We often gaze wonderingly at the big case of drawers which line one side of Dr. Rice's office, but he keeps his own secrets which even an inquisitive editor cannot induce him to divulge. It may be said in this connection that during the year just closing the office has been in correspondence in matters relative to the pastorate with over 200 churches and has had a direct and important share in seventy or more actual settlements.

SOME exigent questions will be discussed, and possibly settled for the time being by the Methodist General Conference which is opening its quadrennial sessions at Los Angeles this week. The time limit of the pastorate is sure to occupy the attention of the body, as several annual conferences have instructed their delegates to use their influence to secure the revocation of the policy adopted four years ago, when the five-year limit was taken off.

The period of two years was fixed as the limit in 1804, in great part to make it possible for the bishops to keep the evangelistic forces moving without friction. In 1804 this term was made three years; in 1888 it was increased to five, and in 1900 the limit was taken off altogether, so that Methodist ministers, under the law as it now stands, may be appointed for a year at a time, with the possibility of re-appointment to the same pulpit, year after year, without limit, in cases where circumstances make it advisable. In the crowded Eastern conferences the new rule has occasioned friction; the bishops have found it more difficult than formerly to make certain changes needful in the annual re-adjustment of the work, and their sentiment in some cases is supposed to be back of the present movement to reconsider the policy now in vogue. In the West there are fewer signs of restiveness under the operation of the present régime.

WENTY-FIVE women are among the 750 delegates to this Methodist conference. Their entrance into the law-making body of the denomination, with their rights guaranteed by both constitution and law, **Women Fully Recognized** marks the consummation of a long struggle for the equalization of the laity with the clergy in this respect, a struggle which in 1824-30 occasioned the withdrawal, and, in some cases, the expulsion, of scores of ministers and hundreds of members, who, with other adherents, organized the Methodist Protestant Church, one chief ground of the movement being the refusal of the Methodist Episcopal Church to take measures looking toward lay-representation in the annual and General Conferences.

THE consecration of Rev. William Strang of Providence as bishop of the newly created diocese of Fall River brought together a distinguished assemblage of Roman Catholic clergy and laity last Sunday in Providence. The governor and Supreme Court justices of the state with other eminent officials were present, a fact in itself significant. The new bishop has a fine reputation for godliness, administrative power, and eminent scholarship; and his coming to the place of bishop increases the strength of the hierarchy in New England. What is claimed for him and his fellow-bishops may be inferred from the sermon of the day: "On his brow you behold the miter of royalty; in his hand the crozier of power; on his finger the ring of unwavering fealty. . . . A bishop bestows priesthood, generates priests unto God, and the very existence of the Church is dependent upon him. . . . A bishop possesses jurisdiction by right of office, and a practically plenipotentiary power of binding and loosing. He is a legislator by divine concession, and his enactments have force even in eternity." There is episcopacy full blown, and flowering out in 1904 in the colony of Roger Williams. In theory it is as baldly imperial and aristocratic as ever was proclaimed in the height of the Church's temporal as well as spiritual power; but we venture to believe that if Bishop Strang tried to make factual what is here most

abjectly conceded to him by one of his priests, he might find that a democratic environment had created some measure of self-respect and assertion among the priests and laymen.

THE measure of Pius X. as a diplomat has yet to be taken accurately, though indications point to greater success as an internal reformer than as a statesman **Papal Decrees** dealing with the trained diplomats of Europe. Of many decrees issued by the new pontiff since his election, the latest is one on canon law, in which he sets forth the reasons for and the methods by which the ecclesiastical law of the church may be codified, excised of all that is obsolete and brought up to date. The latest *motu proprio* breathes a note of modernity, of emphasis on efficiency, of hearty endorsement of the petition in behalf of this reform by a few cardinals and many bishops. To the end that the work may be done a pontifical council has been named, over which the pope will preside, and in his absence the dean of the cardinals. The entire episcopate is to be enlisted. Evidence is accumulating that the American Catholic prelates have made the pope aware that strict enforcement of the recent decree establishing the Gregorian chant as the standard music of the church cannot be carried out in this country now, and must come into force gradually. Thus it is in England also.

As the historian studies the transfer of the vast territory included in what was known at the time as the Louisiana Purchase, with all that it implied he comes to

The Louisiana Purchase Exposition realize—as Professor Turner points out in the *May Atlantic*—that it was one of the most significant events in our national history, whether viewed from the standpoint of politics, economics, or comparative civilizations. Sooner or later the cession was bound to come, but it might only have come by conquest and after shedding of blood and vast treasure. Instead it came peaceably, and at a cost to us which in the light of its potential wealth seems ludicrously small. Elsewhere a contributor tells somewhat of the Christian zeal and enterprise of the Protestants of the North who set about redeeming the territory to Christ. In that splendid chapter of home missionary work Congregationalists have had a noble part from the beginning; but too long we exercised a false modesty and self depreciation, and furnished the blood out of which other Christian denominations made bone and sinew. In due time we came to ourselves, and now we are busily at work building up our democratic polity with its intelligent, truth-loving adherents in territory so long given over to Catholicism, Presbyterianism and Methodism.

WITH enterprise, good taste and much civic spirit, architects, sculptors, captains of industry, administrative experts, have built in St. Louis another of the great, ephemeral but beautiful cities in which to bring together peoples and their products from the ends of the earth.

The educational value of these expositions it is difficult to overestimate. Both the Centennial Exposition of 1876 and the Fair of 1893 in Chicago, profoundly affected the aesthetic ideals of our people. The St. Louis Exposition, opened last week, bids fair to be broadening and suggestive in this and other ways. Its congress of expert scholars will transcend those of all previous expositions. No parliament of religion is scheduled, and we are not sorry. The gates were closed last Sunday, which is a good omen.

ANOTHER case nominally involving the constitutionality of limitation of franchise among Negroes by Southern states has been passed upon by the Supreme Court, and no relief has been given to the Negro plaintiffs. The petitioners sought to restrain a canvass of votes in the Virginia congressional election of 1902, holding that the operations of the election officers under the new Virginia constitution were illegal. The court rules that what was sought to be prohibited has been done and cannot be undone by the court. It must be somewhat dazing and paralyzing to the Negroes fighting for their rights guaranteed by the Constitution, to find themselves in the plight of a shuttlecock—first tossed aside by Congress, which declares that the remedies they seek are judicial if existent, and then tossed back by the judiciary, which says that the remedies they seek are political. Technicalities have been sought for on which to base court's decrees, prior and recent, and there seems to be no willingness to face the issue squarely and let the Negro's exact status before the law be known. The *New York Age*, discussing the court's latest decree, interprets it as proof positive that the Negro has nothing to expect from the Republican party or the North—a majority of the Supreme Court justices being Republicans and Northerners—and that therefore the Negro in the coming presidential election should vote so as to teach the Republicans that the Negro vote is not a party asset, no matter what it does to the Negro.

JUSTICE Brewer of the Federal Supreme Court, in a dissenting opinion on a case involving the deportation of Chinese, rendered last week, condemned roundly the present law which permits so much authority to the Chinese immigration and custom officials and which denies judicial redress to the Chinese and especially to those of them who are American born. He said that the courts were not so burdened with cases involving property but that they could take time to pass upon questions involving the personal liberty of American citizens, and he went on to point out that if we lose China's regard and friendly esteem, built up by several generations of fair dealing in trade and in diplomacy, it will be but the reaping of the whirlwind sown by our legislators' craven submission to the demands of demagogues. Justice Brewer always rings true on an ethical issue, involving the Christian treatment of races of men whom the Caucasian affects to despise.

RUSSIA formally and Japan informally has let it be known that it will not listen to offers of mediation. Each Power has too much pride and too much valor to think of anything less than combat to the death now. But given decisive victories on one side or the other, and there may be a disposition later to listen to the words of a friendly Power like Great Britain. Russia has too much at stake in Asia to let peace be declared before she has had a chance to show military prowess on land. Japan has every reason to wish to demonstrate both to the Orient and the Occident that her power and skill are not confined to marine combat.

ATEST reports from vicinity of the Yalu River indicate that already this prowess has been revealed by the Japanese army under General Kuroki, that the Russians under General Sassulitch have been driven out of Kulien-cheng and Antung, that the Japanese army is now in force in Southern Manchuria, having by its superior artillery equipment and the audacious courage of the infantry overcome Russian opposition, despite the advantage which the Russians had from entrenchments, forts and all the devices of an army in possession of the ground. If this decisive proof of the capacity of the Asiatic soldier to attack, grapple with and overcome at close range the much stronger Caucasian is viewed in its larger bearings, it will be seen that the event is pregnant with much import to the millions of the Asiatic world who have been wont to believe that there was nothing to do but submit to the armed Caucasian.

The Vital Pulse of Life

How a familiar phrase, in the presence of a great thought or a great experience becomes alive once more and expressive of our spirit's life! How it feels the touch of reality, as the brown meadows are now feeling the touch of spring! How true it becomes, how human and how consonant with all we know of the way in which life grows from less to more.

"Thy faith hath saved thee." Faith! What is faith? It is not belief, although it may involve belief. It is not surrender, although it may involve surrender to a great power of life co-operating with us and in us. Faith is the great inclusive word for everything which has to do with awakening life in us. Courage is a part of it and hope and love; humility and self-respect; gratitude and penitence—and trust.

What is faith? We may as well ask what is the spring? The springtime is the sum of a hundred things. It is the sun advancing toward the northern goal. It is the melting of the ice-bound stream. It is the tender leafage of the trees. It is the fragrant, upturned sod where the farmer sows his seed. It is the coaxing song of birds finding their mates. It is the prophecy of life. It is life itself, taking hold of all living things and imparting to them its own thrill and joy. This is the spring.

And what is faith? It, too, is the great

power of life warming all things from its own hidden fires and drawing all things to itself; it is the melting of frigid, ice-bound hearts; it is the deliverance from fear; it is the impulse of courage and hope; it is the quickening of all things that can live within us. And this kind of faith "saves" us. What can it do but save and lift us up and lead us on and press us continually toward the realization of ourselves?

Do we still ask whether faith has saving power? The answer lies near. Are we in contact with the great forces that make alive? Are we quickened by the hopes and visions which glorify the world? Are we made tender by its sorrow, brave and strong by its conflicts, earnest and resolute in the face of its great and holy tasks?

We have reached a day when we need no longer parley with scholastic phrases. But we have not reached a day, nor shall we ever reach it, when we can be released from the necessity of gripping with eternal realities. We shall never reach the day when we need cease to grow, to be alive, to make response to the voices and the visions that call us. We have come already a long journey, but the journey is longer still before we shall reach the full stature of the sons of God.

And just as long ago, eons and eons ago, it was a kind of faith which made the first rude creaturehood of the world willing to press on, "refusing to risk its life in the current of the passing day," so is it, now and forever, faith of ascending quality and power which compels us to press on, refusing to sit down and be content and stagnant in any stage of growth. "Faith is the substance of things hoped for, the sure foundation of things not seen."

For every stage of progress, up the vast spiral of ascending life, we need to summon all the real and vital things within us, all hope and courage, all patience and sympathy and love. We need to stifle and silence the unworthy things, the brutish impulses, the low-born passions that bark at our heels. We need, in one word, to be alive. And if any tract of life has become torpid, if any faculties for better things have sunk into disuse, if the palsy of indifference has invaded any vital center of life, the word which needs to be spoken to these wandering powers is the word spoken of the prodigal son: "He was lost but is found; he was dead but is alive again."

A Crisis in the South

No part of our country has gained so rapidly as the Southern states in general prosperity during the last few years. That section is still poor as compared with some others. It is rich as compared with its own past. With its new sense of power has arisen an influential element of the white population determined to withhold from the Negro any education beyond the rudiments of knowledge. The whites have wholly in their hands the machinery of government. They pay the most of the taxes and control the use of the whole of the revenues. They are united in their purpose to keep the races separate in the schools and in their conviction of the wisdom of such a course.

To maintain a system of schools for colored people is a large addition to the burden laid on them in providing schools for whites, many of whom contribute little for the education of their own children. In rural communities especially, which include nearly four-fifths of the population, the argument has great weight that the Negro must be a servant any way, and that education makes him a less willing and therefore a less valuable servant.

The Conference for Education held at Birmingham last week was strongly against this view. It was natural that it should be. It was mainly composed of Southerners, but of those who are engaged in promoting education and have a statesmanlike estimate of its value. To close the 30,000 Negro schools, said the late Dr. Curry, would be to make "ignorance more dense, pauperism more general and severe, crime, superstition and immorality rampant." Bishop Galloway earnestly protested last week against such a policy. He said: "The boasted strength of our governmental institutions could not endure the strain. We cannot have a democracy for one class of our population and a despotism for the other. We cannot elevate and subjugate at the same time." Yet sentiment in the South in favor of repression of the Negro, which even a year ago found expression only in occasional irresponsible utterances, has now taken definite shape in public addresses, state elections and in the avowed attitude of such representative leaders as Governor Vardaman of Mississippi and Senators Gorman of Maryland and Tillman of South Carolina.

On the other side are leaders who it is to be hoped are stronger, such as Governors Aycock of North Carolina and Montague of Virginia and the men at the front in the educational revival in progress in the Southern states. Yet a Southern educator who knows the South as well as Prof. S. C. Mitchell of Richmond, Va., declares that the destiny of the South and of the nation is in the balance. The *Richmond Times Despatch* expresses its conviction that the followers of Vardaman and Tillman are in the majority. It says: "We have been slow to reach the conclusion, but it has become with us a conviction that most white people in the South, and for that matter in all sections, are opposed to educating the Negro, because they believe that the Negro was made to be a slave to the white man and that he ought not to be educated out of that condition. They would educate him to be a good servant, but nothing more." This paper says that "slavery as practiced before the war was infinitely more humane, infinitely fairer to the black man and infinitely more creditable to the white man than this later day doctrine of Negro bondage."

In this crisis the North is not arrayed against the South. The humane and Christian people of the North are summoned to join with the most intelligent and patriotic citizens of the South in securing that education for all the Southern people, white and colored, which is essential to the nation's safety and prosperity. In this movement minor issues may well be set aside. The question is not about social equality between the races or political opportunity for the Ne-

gro. It is a question on which the life of the nation depends. No class can deal unjustly or ungenerously with another class without inflicting on itself the severer blow. The question in this crisis is, Shall all classes of citizens receive such education as will fit them to share intelligently and with a patriotic spirit in the interests which are common to them all?

A Political Forecast

With the adjournment of Congress statesmen and politicians are free to return to their constituents to account for their record, and to prepare for the coming battle of the ballots. Within two months both parties will have named their candidates, framed their platforms, and begun that struggle for votes which will end only next November.

It is apparent that the party in power will rename President Roosevelt, and frame a platform indorsing the policies of Presidents McKinley and Roosevelt. What the party in opposition will do is not so clear, either as respects candidate or platform. One thing, however, is settled, namely, the defeat of Mr. Hearst, who vulgarly obtruded his personality and thought to buy a nomination. Messrs. Olney of Massachusetts, Parker of New York, Cleveland of New Jersey, Francis and Folk of Missouri each have followings among Democrats, and if nominated would represent the point of view of the conservative, individualistic wing of the party, mindful of its Jeffersonian traditions. Whether if nominated any one of them could command the whole-hearted allegiance of the radical wing of the party with Messrs. Bryan and Hearst as its most prolific spokesmen, is an open question. Indeed a calm survey of the condition of the party of opposition reveals a cleavage within it that it will be difficult to mend, inasmuch as the radical wing have ideals of State action and supervision of individuals quite contrary to and irreconcilable with those of Jefferson and the historic leaders of the party.

We have settled our monetary policy, and that is not debatable.

It does not seem now as if the race problem would enter into the contest, save as it is used in the South to hold most of the voters loyal to the Democratic party; but unless something happens between this and November to accentuate race feeling in the South many citizens are likely to vote in accordance with their convictions on other vital problems of State.

While there is evidence that both within and without the dominant party there is increasing desire for modification of our present tariff laws, in the direction pointed out by President McKinley in his last formal utterance on matters of State, nevertheless the tariff can scarcely be made the dominant issue.

Newer and more stirring issues are to the front: national expansion or not; national or state control of corporations, and the precise limitations of Governmental interference with and supervision of industry and commerce; constitutional or unconstitutional assertion of power by the executive; the wisdom or the eccentricity and dangerousness of the present Chief Executive, these are

some of the newer issues that are causing a re-alignment of voters, the rise of new and fall of old leaders. Each party has within it a conservative and a radical wing struggling for supremacy, though the factional division is more accentuated in the party out of power than in the one in power.

The trepidation of business men facing a presidential campaign is less than it formerly was, and the traditional slackening of trade and industry is not in sight. With Mr. Hearst out of the way the nomination of any of the men named above would insure a campaign freed from scandal or bitter personalities. On the issues to the front there is room for conscientious difference of opinion. The country, therefore, is to be congratulated that it may look forward to a contest among the electors free from objectional aspects, educational in its effects, and certain to reveal anew to a skeptical world distrustful of democracy that there is no safer source of absolute power than the people themselves.

A Secret Disciple

Nicodemus is the cautious man who dreads criticism and approaches mental decision by slow stages. He had heard of Jesus and his words and deeds with growing wonder and admiration. Yet he cannot make up his mind to go boldly among the crowds to whom Christ speaks. He studies his habits, finds his stopping-place and comes under the shadow of night to ask the questions which have been gathering force in his soul.

This quality of timidity comes to the surface in every appearance of Nicodemus. He summons up courage to defend Jesus in the council, yet only by the application of a well-known principle of law and not as a disciple speaks for his master or a friend appeals for his friend. Even when he takes part in the burial he appears only as an assistant of the bolder Joseph of Arimathea. He is the type of a multitude, men who are half convinced of the power of Jesus, who share something of the faith but little of the satisfaction which belong to the life with Christ.

How then did our Lord handle this cautious, timid, slow-moving and yet persistent seeker? Not by reproach for his timidity but by the challenge of the highest mysteries and the deepest thoughts. To him he presents the faith as a new life from above. To him he speaks of God's power with men as a mystery like that of the wind that comes and goes for reasons that are beyond our thought. With him our Lord is notably patient, as he is today with many who are his secret disciples.

If any man feels a timidity of soul in the face of the scorn or disapproval of men, if any dreads to put himself outside the current of thought that flows about him, the strengthening of his faith is to be found in the deep and not the shallow things. He must be set face to face with the great mysteries of God and of human life in order that he may gather courage to launch away with the winds of God's Spirit upon the voyage for which Christ is pilot and master. Christ does not approve his timidity or his silence but he is leading him to better things.

Note too that Nicodemus, after this great interview with Christ, appears in deeds of service. It was timid service, if you please, but there is hope as we read of his defense of Christ and recognize him as one of those who ministered to Jesus about his burial. The key to progress out of the timidity of faith is service. Let any one who dreads men serve men for Christ's sake and the vision of Christ will already have become clearer. What our Lord dreads for the timid man is first shallowness of perception and then neglect of opportunities. For Christ in the ministry of the Holy Spirit's presence walks not in solitary places but among the haunts and homes of men. He who goes there in the spirit of Christ will surely find him and also find his caution and timidity growing into a courage which brings larger revelations of the Master of life and the Lord of all human souls.

Our Handbook Topic for the Midweek Prayer Meeting 8-14. John 3: 1-21.

Our May Christian World Number

Our readers will find no lack of interesting material in this week's issue. Dr. Gordon's speedy departure for a lengthened stay in Europe leads us to put his picture on the cover. In view of the opening of the St. Louis World's Fair, the illustrated survey of Protestant religious forces which left so great an influence upon the Louisiana Purchase is especially timely. In Prof. George A. Coe's tribute entitled, *The Outlook for Personal Religion*, are seed thoughts for many a sermon and address as well as illuminating ideas and good cheer for the laity. Rev. R. J. Campbell's article on *Curiosities of Correspondence*, is in a lighter vein than that in which he ordinarily addresses the public, but it furnishes a glimpse of his busy life in London and creates sympathy for the popular city clergyman to whom everybody feels at liberty to write. The article by Judge Tuthill of Chicago, while addressed to fathers and full of sensible counsel for them, may well be pondered by all who have to do with the problem of child training. The drift of last week's notable conference in Birmingham, Ala., is given by our editor in chief.

Other suggestive and informing articles are Dr. Dike's *A Concrete Case for a Scientific Method*, Mrs. Smith's *The World's Morning Watch*, the W. H. M. A. at Lowell, the regular letters from New York, Chicago and Washington as well as the budgets of church news from different parts of the country. All in all, this Christian World issue may not be unworthy to follow our special Easter Number, words of praise in regard to which are still coming to us.

In Brief

The Boston *Herald's* dramatic critic is to be commended for his denunciation, April 27, of Dumas' play *Camille*.

The son of the author of "My country, 'tis of thee," a recreant and dishonest trustee! Sad, and symbolic, some would say!

Edinburgh Congregationalists have formed a denominational golf club. What next in the line of denominational propaganda?

It will be generally regretted that the Home Missionary Society closes its financial year with a debt of \$122,538, due entirely to a shrinkage in legacies.

Hotels and drug stores in Boston selling liquors to women have suffered the penalty of

withdrawal of their licenses. Police Commissioner Emmons's new broom is doing a deal of sweeping.

The annual meeting of the American Social Science Association in Huntington Hall, Boston, May 11-13, furnishes an excellent opportunity to hear live questions of the day discussed by experts.

The issues in the municipal election in Denver last week were so distinctly ethical that most of the churches, it is said, felt that they might legitimately turn their prayer meetings into political meetings.

The tentative program of the National Council next October, which appears in another column, shows that the work of our benevolent societies is at least to have as great recognition as in any former meetings of the council, in fact, is to be its distinguishing feature.

Edward Gould with his wife traveled down to Trenton, N. J., on a recent Sunday, expecting to do business with a well-known Quaker nurseryman there, but he would not be tempted by their prestige or wealth. "We never have lost business by refusing to do it on Sundays and we do not begin now," said the Quaker, by name Moon. May he shine ever!

There have been rumors for some time that Rev. R. J. Campbell of City Temple was to enter the field of religious journalism, and it is announced now that on Oct. 1 next he will assume responsibility for *The Young Man*, hitherto owned and edited by Mr. F. A. Atkins. Some of Mr. Campbell's friends have financed the transfer. It will be interesting to see what City Temple's gifted young pastor does with this new organ of expression.

Students were expelled from Chicago University last week for gambling, investigation having shown that the vice to a considerable extent existed within the university precincts. Superintendent of Schools Seaver of Boston, in his annual report just issued, dwells on the evils attendant on college athletics, and calls for franker recognition of sports and closer supervision in that certain obvious evils may be controlled or abolished. One of these evils is gambling.

If Governor Herrick of Ohio ever had any senatorial or presidential aspirations they are blighted. The religious and temperance press of Ohio seethes with denunciation of his course in dealing with the Brannock-District Local Option Bill passed by the legislature. *The Evangelical Messenger*, *Christian Standard*, *Religious Telescope*, all denounce in unmeasured terms his usurpation of executive power and what they allege to be his subserviency to the saloon interests. They threaten political retribution.

Justice Wilken of the Children's Court, Brooklyn, discussing problems of boy-life and the relations of society to the boy disposed to err, said recently, what is significant coming from him, namely, "The hard and fast rule of 'Thou shalt not' when it stands alone, requires also to have the kindlier and more Christlike message of 'I will help you.'" The Decalogue symbolizes a dispensation of prohibition. Jesus came to symbolize sympathetic service, aid from on high, the love plus the justice of God.

At a recent conference of missionaries of the Roman Catholic Church working in the South, held in Washington, D. C., Father Carroll is reported to have said that "the Catholic Church alone can solve the Negro question. . . . Without the Catholic Church the Negro is doomed body and soul." The *New York Age*, an Afro-American journal, denies this and defends Protestantism. Incidentally it asserts that white Catholics as well as white Protestants in the South set the Negro apart in pews reserved exclusively for them. This is not in harmony with the claim

to superior democracy which Roman Catholic prelates often make.

The new missionary vessel of the American Board for service in Micronesia is now in the dock at East Boston, undergoing repairs which require more time than was at first anticipated. She will not sail probably before May 20. Shares are being taken rapidly by Sunday schools all over the United States. A large majority of shareholders thus far have indicated a preference for the old name of Morning Star, and Government officials will be asked to authorize the change of name from Sunbeam to the Morning Star. It is hoped that the repairs and painting will be so far along that the vessel can be brought to some convenient wharf in Boston and be open for inspection by May 12.

The City Club of New York recently arranged with the Western Union Telegraph Company to fit up a poolroom in New York city, the telegraph company agreeing not only to furnish the news service to be used in gambling but also an operator who "would square the room with the police and the authorities." Having for public ends obtained this direct evidence of the complicity of this great corporation with gambling under the ban of law, this club of reformers has now appealed to the directors of the Western Union for a frank reply as to whether they are willing to be held responsible for further partnership with gamblers and lawbreakers. The directors are very highly reputed gentlemen and are pillars of society and the church, and of course will put an end to the service, however profitable it may be.

Points Worth Noting in Church News

How "many a little makes a mickle." (Centennial of the Cent Institution, page 657.)

A Catholic priest pleads for civic righteousness before a Congregational body. (From St. Louis, page 640.)

An over-churched and under-shepherded community. (Under the Snows of Mt. Lafayette, page 657.)

A prayer box in a New York church; eight New York churches get together. (Both Sides the Brooklyn Bridge, page 656.)

Generous remembrance of his native state by a son of New Hampshire. (Concord Institutions Enriched by Bequests, page 658.)

Pencilings

BY A PERIPATETIC

I heard Baron Kentaro Kaneko who, with the emperor of Japan and Marquis Ito, drafted Japan's constitution, who has held highest place in Japanese Councils of State since he entered public life after study in America and Europe, speak at Harvard University, on the Far Eastern Question last week. I felt that in a way I was as privileged as one would have been who had heard Jefferson or Adams or Hamilton talk on the motives prompting the Revolution and the political principles underlying our Constitution. It was pleasant to hear Baron Kaneko pay tribute to Harvard's potent influence not only upon himself, but upon Japan's present Minister of Foreign Affairs, and on Japan's late Minister in Russia. These men together with Admiral Uriu, a graduate of Annapolis, who won the naval fight at Chemulpo, will always figure largely in the history of this epoch-making war.

Baron Kaneko is a master in the use of the ironic phrase. Those Christians among us who heard him, will not soon forget the effect upon us of his repeated iteration of that phrase, "And yet they call us Pagans!" as he would conclude his effective contrasts between the religious bigotry, cruelty and duplicity of the Russian Christians and the toleration,

kindness to wounded enemies and candor of the non-Christian Japanese. It is impressive and suggestive to hear a Japanese peer of the realm who in his home land is frequently unjust to Christianity, arguing to a Christian audience that one reason why it should sympathize with Japan is because if Russia wins all Protestant and Catholic missions in Manchuria and Korea will be suppressed. Baron Kaneko cited Jesus Christ's message as set forth in the parable of the Good Samaritan (which he told) as one that Japan had learned and was now trying to put in practice in all her dealings with combatants; he explicitly said that Japan stood for Christian, Anglo-Saxon ideals and spurned the charge that Japan aspired to lead Asia in war against the Occident. It was evident that he had his audience with him.

I heard Felix Adler give an address to Harvard students recently. His theme was Consolation; his thought suggestive; but his manner of delivery was woefully unimpressive and constrained, surprising in one who has spoken so much to men. A strange environment and an academic congregation congealed his blood, and left him frigid and impotent. Yet for the thoughtful hearer it was worth while if only to show that his message is nothing more nor less than a modern variant of the old Stoicism. Labor, sympathy from others and for others, a certain capacity for endurance that may be innate, and recognition that life is essentially tragical—these are the sources of consolation for this teacher of those who like himself have given up orthodox Judaism. Preservation of personality and life in another sphere were assumed. God was referred to as the Power making for righteousness.

There is more of this Stoicism latent in the thought of today than most of us realize. It often co-exists with a very ardent spirit of altruism, as in the case of Professor Adler and many of the social settlement workers. A leading journalist of the country who journeyed South on one of the Ogden parties a few years ago when Professor Adler went along told me that he was by far the most prophetic, ethical and noble in his deliveries on the race question while speaking on the trip, of any of the many distinguished men in the party.

In and Around Boston

The Old South Bids Farewell to Dr. Gordon

Last Sunday Dr. Gordon preached the last sermons he will preach in the Old South Church until November. On May 24 he, with his wife and daughter, sail for Europe, to spend the summer mostly in Switzerland and the Tyrol. Dr. Gordon will return in November and remain until after Jan. 1, 1905, when he will return to his family in Europe not to return again until the fall of 1905. At the Vendome on the evening of the 27th of April Dr. Gordon gave a dinner to about fifty men in his congregation, more than forty of whom had served with him in an official capacity during his twenty years of service. Two of those present were the only surviving members of the committee which called him to the church, Messrs. Joseph H. Gray and John L. Barry. Music by Mr. Babcock, the veteran bass singer of the choir, speeches by representative men of the congregation, and Dr. Gordon's blended wit, fragments of autobiography, and testimony to his congregation's fidelity to him made it a happy and memorable evening for all present. Fifty persons in the congregation had made up a purse of \$2,500, which was presented by Senior Deacon A. S. Covell to Dr. Gordon and his family as a slight token of affection. It also was made clear to the assistant pastor, Rev. Allen S. Cross, that he might rely on the loyal support of the congregation during Dr. Gordon's absence.

College Women Appealed To

Protestant Episcopal alertness was shown in the special service for college women held at Emanuel Church last Sunday afternoon at which Prof. George H. Palmer and Mr. Hamilton W. Mabie spoke. The church was crowded and the speakers got near the heart of present day problems which educated women face.

Dr. McKenzie's New Assistant

The old First Church of Cambridge and Dr. McKenzie are to be congratulated on having secured as assistant pastor Rev. Alexander Bourne, son of Rev. Shearashub Bourne. A graduate of Brown University and Andover Seminary, his equipment has been enriched by a year's study of law at New York University and several years' post-graduate work—one at Harvard, where he held the Williams Fellowship. For four years he was associate pastor with the late brilliant and cultivated Dr. Street of Exeter, N. H., and for three years was active pastor of First Church, after Dr. Street's resignation. Modest, scholarly, winning, his return to Cambridge will be welcomed by many friends made in his former sojourn. Mr. Bourne's work will be chiefly in pastoral lines with special care of the young people, including oversight of their enterprise at Riverside Alliance. During Dr. McKenzie's summer vacations Mr. Bourne will have full charge of pulpit and parish.

Cleansing the Lepers

Last Monday the Boston ministers listened to an interesting description of the Mission to Lepers in India and the far East, from Mr. John Jackson, F. R. G. S. The work is international and supplements that of the mission boards of the various denominations. It seems peculiarly Christlike to carry to these outcasts, "despised and rejected of men," the message of spiritual healing. In connection with the various mission stations are about 3,000 Christian lepers, whose consistent lives show their renewed hearts. Each of these is an object lesson in practical Christianity which disarms criticism and leaves clever Oriental opponents no adequate argument. A specially needy and helpful feature is caring for untainted children of lepers, saving them from their parents' tragic fate to be wholesome and happy members of society. Mr. Jackson's personality is refined and churches will find him a scholarly and inspiring speaker.

Joy in East Boston

There was not a happier congregation hereabouts last Sunday than that of Baker Church, East Boston, which then first occupied its new \$9,000 structure, and which is due largely to the persistence of its pastor, Rev. J. C. Young. Over 400 persons were present, several were received to membership and neighboring pastors, among them Rev. S. C. Bushnell and Rev. C. E. Beals, joined in the congratulatory exercises. The Congregational Church Union has aided this enterprise.

Young Men's Congregational Club

The annual election of officers was held after the monthly dinner of this club last week. Mr. George M. Butler is the president-elect, and Messrs. E. E. Horton and Waldo E. Pratt are vice-presidents. Messrs. E. F. Lord and I. T. Ripley will continue to serve as treasurer and secretary. Following the election Rev. W. R. Campbell and Dr. F. A. Noble spoke on the demands of present day Congregationalism, Mr. Campbell emphasizing the large field of usefulness which awaits any man, lay or clerical, who will be ambitious to be an ecclesiastical statesman in the best sense of that word. He urged Congregationalists to have the institutional conception of religion, and not the individualistic solely. Dr. Noble spoke along the same line.

A Quarter Centennial

The Congregational Superintendents' Union held its twenty-fifth annual meeting last Monday evening at Berkeley Temple, and though the quarter centennial of the organization will

not be completed till next November, this meeting was made especially interesting as marking the long and prosperous life of the club. About two hundred members with their wives and other guests sat down to the tables, after which the president, Mr. E. S. Hathaway, introduced four pastors who made brief addresses. These were Rev. A. A. Stockdale, Rev. Morris Turk, Rev. J. A. Higgins, Rev. James Alexander. The principal address was by Mr. S. M. Sayford on the Sunday School, a field for Evangelism.

ing at the municipal elections. The terms of imprisonment are one and two years. The same city suffered a terrible conflagration April 19, 20, and but for timely aid from a half-dozen other cities, including Buffalo, N. Y., the ten or twelve million dollar loss of property would have been greatly increased. The Ontario Parliament has weathered a trying session with a majority of three and is now prorogued. At the House of Commons the great railway debate is over and the Grand Trunk Company has the guarantee for its great undertaking.

J. P. G.

Canadian Movements in Church and State**Church Union Again**

Since last writing this movement reports progress. First came a meeting of the denominational committees, then a joint one in Toronto, April 21. The latter was historic, and the earnestness of purpose, and calm, deliberate reasoning of veteran leaders augur well for ultimate union. Union was unanimously voted desirable and practicable, and the movement is profoundly impressing the public at large. Rev. Messrs. Hugh Pedley, T. Bradley Hyde and J. P. Gerrie have been the Congregationalists thus far represented in the discussion on Church Union in the *Toronto News*.

What Next

The question will now be referred to the Congregational Union, Presbyterian Assembly and Methodist Conference, after which a reference to churches and congregations may be expected. The two first named bodies meet in June, but as the conference is a quadrennial gathering, and more than two years intervene before its next meeting, it will be long before anything practical can be done. Meanwhile the subject will be kept alive by discussion and education.

Our Own Standpoint

Congregationalists are enthusiastic over the movement—not that we are wearied with our hard struggle and small numbers. Our skies are brighter than for years, with debt removal campaign, home and foreign missionary activity, college gifts and endowments, and a closer fellowship of the churches. However, we find our distinctive principles largely appropriated by the other churches, so that differences are in theory rather than practice. This Congregationalism would be even more manifest in the united churches, while a union of forces would bring about incalculable good.

Spring Associations

These were held in Toronto, Brantford and Montreal, and were marked by good encouragement in reports from the churches and common denominational interests. At Toronto the formation of a Club was entrusted to a committee, while at Brantford and Montreal interesting reviews were made of the progress of Congregationalism in the two provinces. Dr. Scott, late of Ceylon, added value to the latter meeting by his lecture on mission work there.

Here and There

I regret to announce the serious illness of Mr. J. C. Copp, president of our Publishing Company and the retirement of Rev. R. B. Blyth from Victoria for a like cause. Rev. J. L. Gordon of Toronto will spend two months in the Old Land through the kindness of some of his people, who have also provided ticket to London and return. The veteran, Rev. Robert Hay, tells of a glad work at Margaree. Our Montreal friends welcomed Dr. P. S. Moxom of Springfield, Mass., to their club meeting and college closing and profited by his vigorous address.

Civic and State Affairs

A severe yet wholesome lesson has been given in Toronto in connection with official wrong-do-

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, APRIL 29

Mrs. H. S. Huntington presided. Miss Stanswood reported the annual meeting of Norfolk and Pilgrim Branch at Brockton. There has been an increase of more than twenty-five per cent. in membership the last year, which may be counted a guarantee for increased interest and gifts in days to come.

Mrs. Bridgman, who has been much in the meetings of late and has brought many a cheering word from the Zulu Mission, expressed her joy in this privilege and her regret at its interruption, now that she goes away for some weeks. Her work in translating has kept her busy during the months of furlough, and the result is likely to prove as useful as much of the work done on the field.

Letters from Miss Gilson speak of the formation of a church at Chikore, and how encouraging it is "to have even a few of the older men and women come out from heathenism." In the six schools of the East Central Africa Mission there are over three hundred pupils. "The night school is constantly growing in interest and reaches some who have never before heard of God."

Mrs. Fuller writing from Mt. Silinda says, "Every one is busy who has the true missionary spirit." The making of a bicycle path is quite an advance in the convenience of traveling, especially in the case of Dr. Thompson, who often has to go many miles into a pathless country. When Mrs. Fuller says, "I am still happy and find the natives more and more interesting," she gives the usual missionary testimony.

Miss Ellen M. Stone told of mission meetings in Bulgaria and Macedonia, of the success of the Girls' School at Monastir and reports work in Albania as well cared for in Mr. Tsilka's absence.

The Three Denominations in Ohio

The meeting of Central Ohio Conference, at Mt. Vernon, April 19, 20, aimed to give impetus to the growing union sentiment among United Brethren, Methodist Protestants and Congregationalists. The three denominations were well represented by leading men, the quality of the meeting was choice, and its temper fraternal to the utmost and strongly favorable to affiliation, which would have carried by a large majority had a vote been taken. Dr. McManiman, Home Missionary Secretary of the Methodist Protestant Church, made a ringing address on the Anglo-Saxon as the Chosen Instrument of God for the World's Evangelization. Dr. Gladden preached on the True Expression of God, from Christ's reply to Philip's question, "He that hath seen me hath seen my Father." Addressed on the good things which each body could contribute to the others were bright, sympathetic, cordial and wise. United Brethren and Methodist Protestants want our Pilgrim legacy, principles of liberty, educated ministry, and intellectual leaders; while we need evangelical fervor, some form of superintendency, and the rural American blood found in such volume and vigor in the other churches. Historical sketches of the three bodies were concise, illuminating, and tending to mutual respect. Rev. H. C. Colburn of Marysville, made a keen and balanced address on The Use and Abuse of Denominations; Rev. G. D. Black spoke on Lessons for Christians from the Springfield Mob; and Mr. Puddefoot closed, with the usual whirlwind, a meeting of unusual scope and effectiveness. J. G. F.

George A. Gordon, D. D.—an Appreciation

By George Perry Morris

For twenty years pastor of an historic church, a much sought-after preacher, especially to congregations of youth in the plastic stage of mental and spiritual growth, a writer of several books dealing with philosophy, theology, religion, literature and life, preacher Sunday by Sunday to the largest congregations in Boston—save at Tremont Temple—congregations with an exceptionally high percentage of men and including more students than any other in Boston—a great academic center, a leader of thought in the American pulpit, an overseer of Harvard University, and a present source of repute to the Congregational denomination—such is Dr. Gordon.

If, then, ere this month ends, he betakes him abroad for a year's rest, it will not be because he is failing in health, but because he is carrying out a cherished plan of utilizing his fiftieth year as a time of rest and recreation and because the completion of a score of years of service at the Old South coinciding with his own half century of life, makes natural a season of change and calm, preparatory for the arduous service and constructive thinking yet to come in the next decade. At such a time of demarcation in personal and pastoral relations, an appreciation is in order.

AN AMERICAN BY CHOICE

"America spells opportunity," it has been said, and consideration of Dr. Gordon's career begins naturally with thought of how splendidly the friendless, lucre-less youth from Aberdeenshire, the child of God-fearing, intelligent, self-respecting and self-asserting farmer-folk, has matched the opportunities which this land offers to aspiring, genuine youth.

Scotia has sent us some great divines, in the past—Witherspoon, McCosh, Taylor (William M.), but they came with characters formed, and with prestige already acquired, and an academic and ecclesiastical stamp upon them. They never became wholly American. Dr. Gordon came as a mere youth, susceptible to a democratic environment. While "earning his bread by the sweat of his brow" he had intercourse at night with the great poets and prose writers of English literature, and with statesmen like Webster and Lincoln.

That he was "a lad of parts" came to the attention of lovers of humanity and learning. In due time he went to Bangor Seminary where he graduated in 1877. Here a strong native bent toward things of the mind and spirit got its first re-enforcement from touch with formal scholarship, and mature men, but it was not as formative as the life at Harvard later. Following graduation there came a year of preaching to a congregation of typical New England country folk at Temple, Me., where respect for essential American character as revealed in plain people was gained. Following this came Harvard University, inseparably identified with the noblest and most stirring periods of American history from the days of Samuel Adams on. The result has been that the lad from the land where Burns taught that

The rank is but the guinea's stamp
The man's a man for a' that

has wholly and exultantly identified himself with our ways and our ideals, practicing as well as preaching the duties of American citizenship, which has not always been the case with British-born preachers in our pulpits.

A DEMOCRAT

A man of the people he still is a people's man in the sense of being accessible to ordinary needy men, and ministering to universal human needs, both as preacher and adviser. His cup is in the replenished sack of many a

young brother Benjamin in the Christian ministry. When life's winter comes the frigidity of its external aspects will be tempered by the warm affection of those who in young manhood or at the beginning of their careers found in him a friend in need and in deed. Underlying all is his large masculine humanity. Virility, sympathy and abounding hope are of his essence, and the prophet-warrior in him exorcises the table-serving priest.

WHAT MIGHT HAVE BEEN

It is interesting to speculate how differently latter-day history of religion and education in New England might have been written had Phillips Brooks been a success as a school teacher, or had Charles William Eliot accepted the position proffered him of superintendent of a cotton mill at Lowell, Mass. When, after entering Harvard as a special student and making his mark there as a superior student of Greek and philosophy, and after having been voted a member of the Class of 1881 as a mark of the special respect of the faculty, the time came for Dr. Gordon to make his choice between a pastorate already informally begun at Greenwich, Ct., and a period of study abroad on a Harvard fellowship—preparatory to returning to the Harvard Divinity School as a teacher of ecclesiastical history—another important decision in the history of New England's thought was made.

Harnack may be cited to prove that an ecclesiastical historian may be most eloquent, and Germany today has no man who is only a preacher comparable with Harnack as a personal force. But would Professor Gordon have been the success of Gordon the pulpiteer (what a difference one vowel or two makes!) and the preacher-theologian? He, at least, does not think so, if one interprets the first chapter of his last book, *Ultimate Conceptions of Faith*, aright.

He was foreordained to be vocal, to be eloquent. He had too intense an interest in the present—too profound a craving to mold the future—to be content with being a historian of the past and especially the ecclesiastical past, ecclesiasticism in him being at a minimum consistent with reasonable loyalty to institutional religion; and he was too much concerned with the task of interpreting life's deepest meanings to sit himself down on Divinity Avenue, Cambridge, and explore church origins, weigh polities and appraise historic creeds.

LOYAL TO HIS CHOICE

Choosing to be a preacher and a preacher-theologian, he has been loyal to his choice, seduction to the contrary notwithstanding. An orator who can make smiles and tears alternate as swiftly as Gough used to; whose touch is light enough for an after-dinner speech and the potpourri of small talk and anecdotes which it requires, and is massive and weighty enough on occasion to shape policies of State and Church—he has not been at the beck and call of patriotic, philanthropic, social and academic societies.

His sense of obligation to his church and his own future, and not these organizations' estimate of his duty to them or the conglomerate known as society, has been decisive. Consequently there is no such body of secular oratory or literature by him as there was in the case of Beecher. His five books deal with Immortality and the New Theodicy, The Witness to Immortality in Literature, Philosophy and Life, The Christ of Today, The New Epoch for Faith, and *Ultimate Conceptions of Faith*. One was a course of lectures at Yale Divinity School, another a course at the Lowell Institute, Boston, and another a lecture at Harvard.

Thus even his output in literature, while it reveals discriminating study of and sympathetic reflection upon all of life's aspects, the esthetic, as well as the ethical, the economic, as well as the spiritual, the form of thought expression, as well as thought itself, bears the stamp of the preacher or the teacher, and not the orator or critic pre-eminently. His choice recalls what Plutarch said of Pericles: "There was, in the whole city, but one street in which Pericles was ever seen, the street which led to the market place and the council house. He declined all invitations to banquets and all gay assemblies and company."

It would be most unjust to intimate that Dr. Gordon is a recluse, that he is a man of books alone, that he does not consort with his kind. He says that he is what he is thanks to converse with the great masters of thought in the past, to long and thorough study of the New Testament and also to intercourse with his contemporaries. But broadly speaking, his place as a preacher today is due to concentration of mind, heart and will upon the pulpit as a throne, and so conspicuous and pregnant is his wholesome example in this respect in a day of the clergy's temptation to be versatile, omniscient and oracular that authorities on the art of homiletics are citing him as an example worthy of imitation.* "This one thing I do," and "All things come round to him who will but wait," are sayings that come to mind inevitably as his career is studied.

THE THRONE AND ITS OCCUPANT

Suppose we attend church some Sunday at the Old South. What shall we see and hear? If outward conditions are propitious, a morning congregation of 1,200 people and an evening congregation of from four to eight hundred persons. The regular congregation includes many unable to secure pews for sittings in which there is a waiting list, but who come regularly. Aisles and steps are occupied, and camp chairs accommodate those who sit under and about the pulpit. It is much the same scene that was enacted in Trinity Church when Phillips Brooks at the zenith of his fame was attracting clergymen from afar and off duty and the hungry, spiritually-inclined group of the student population of Boston. This, too, with no heralding in the Boston press—for it is singularly and inexplicably dumb about Dr. Gordon, and also without any of the extraneous attractions of a liturgy or a far-famed edifice.

Congregational traditions and Dr. Gordon's preferences decree that the worship shall be simple and genuine, a result to which the choir contribute by choice of anthems that are simple, not florid, and by intelligible renderings of hymns whose text the people have before them. Scripture is read by an assistant pastor who also leads in the congregational responsive service, and not until the pastoral prayer is there chance to sound the spiritual depths of the man hitherto in the background.

He stands forth and talks with God in a brooding sort of prayer, conceived in terms of filial devotion to One whose compassion equals his might. The petition is surcharged with feeling about the great needs of humanity in general and his hearers and himself in particular. It is neither hortatory nor declamatory, but supplicatory and consolatory. It dwells often on the joys and sorrows of domestic life. It is mindful of the burdens which statesmen and public officials bear, and if any such there be who hear it, they must take heart. It is not so comprehensive that it is exhaustive or exhausting. It presupposes divine fore-

* pp. 72, 73. *The Making and Unmaking of a Preacher*, Pres. William J. Tucker, 1878.

knowledge and yearning man-ward, yet naturally and boldly makes man's needs and wants known. When it is ended you are in a worshipful mood, even if not so when he began; you are breathing a rarer air, in which God not only seems but is nearer. "These are moments in which one hears the infinite and perceives the ineffable."*

With the coming of the sermon the man alters his mood. Disciplined activity supplants worshipful passivity; the critical, the hortatory, the persuasive dominate the contemplative; the understanding and the will align themselves along with the heart; commanding gesture supplements word of mouth; where the eye was closed in prayer, it now is flashing from under shaggy brows; the God who in prayer was conceived of as a Father of Love is now depicted as the eternal Creator as well; and ere the discourse is done the discriminating hearer has reason to know that he to whom he listens has a background of philosophy and of life, as revealed both in history and literature, on which to outline his interpretation of the unique life and message of Jesus.

As an effective preacher for immediate ends, Dr. Gordon is at his best when he discards the manuscript and ranges free in his pulpit. Then there are the most soaring flights of imagination, the most resistless gusts of elemental feeling eloquently voiced; then ethical passion challenges the understanding's watchful criticism and says, "I will be heard," and sweeps out and on victorious to utter its boldest word on evils, individual and social, defiantly rampant and needing rebuke.

These are the sermons, that, when taken stenographically and revised somewhat in the calm of the study, that if published, most truly reveal the many-sidedness of the man. They are quite as likely to have the largeness of theme and structural symmetry of the more elaborate, formal, written discourses—and something more, namely, the touch of homiletic genius, the range from the sublime to the humorous, the alternation of sunshine and shadow, laughter and tears, the swift, terse, just summing up of individual character and historical epochs (swifter and terser than Principal Fairbairn's), the apt quotations from the poets he lives on and loves, and the infrequent but precious allusions to the experiences of his own career of struggle upward, and for a rational faith.

Somewhat hampered, as he is unquestionably, by his manuscript when he uses it, yet like Dr. William M. Taylor he rises superior to its limitations, and by the largeness of his theme, the vitality of his interpretation of it, the strength and sinewiness of his language, and the appositeness of his allusions to history, literature and current life he makes his due impression.

In preaching year in and year out to a critical congregation, or in his many sermons to academic groups as he goes from college to college, he does well to state his fundamental opinions and convictions in the precise terminology which the written discourse allows. This is the most prudent method for the preacher-theologian. But those who have never heard him freed from manuscript, and dealing with a great theme, on a great occasion, to an expectant throng have never heard Dr. Gordon at his highest or best.

RELIGION SUPREME

It is thought by some that Dr. Gordon preaches philosophy more than theology, and theology more than religion. It would be futile to deny that a native bent toward philosophy and metaphysics not unusual among the Scotch has been supplemented by thorough study of the greatest philosophic minds. Nor can he be heard often as a preacher without realizing that he has a co-ordinating mind, concerned with the ultimate as well as the origins of life. His terminology as well as his thought reveals this. No doubt not a few

* Amiel.

of his hearers and most of those who read him derive satisfaction from the implicit thought as well as the explicit word which reveal that "in the service of the spirit the years have brought the philosophic mind." Men go to hear Dr. Gordon preach primarily not because they think he has found the absolute truth, but because he adores the good; not because he loves wisdom, but because he has the wisdom of love, as Coleridge said of Channing. His optimism is the optimism of *faith*. His final word as to man's way to God is that "it is not so much through the organization of thought as through the order and necessity of *life*." His secret of power as man or as preacher or author is that he has what Wordsworth called, "The first great gift, the vital soul"; and like Joubert has "a changeless preference of being to seeming." He has no "art of subtle phrases that touch the edge of an assertion and yet stop short of it." He can opportunely withhold, but if he speaks the spade is called a spade, as Plutarch said of one of his characters; and when urging reform, like Ruskin, he is "no seller of plasters nor ounces of civet." His philosophical mind is subordinate to the child-faith,* and life is put above thought.

The keyword of his speech, written or spoken, is "mood," and mood used not in its secondary and abnormal sense, but in the primary large, root-sense of its Anglo-Saxon coiners, meaning "mind, heart, soul, spirit courage, magnificence, zeal," and expressive of a personality in which the understanding, the emotions and the will are alive, the will regnant, the emotions strong but obedient, and the mind disciplined. He explicitly declares the ground of all theology to be Christian experience of life, life being deeper than all thought and a practical denial being worse than a speculative denial of God. "The victorious moral will, marching in the light of the moral ideal, is the great witness for God," he says.

Hence the "august opportunity" of his pulpit throne has been conceived to be one of "moral dynamics," "the consolation of moral self-respect"—the preaching of "righteousness, so full of ideal splendors as to over-awe and win the heart, so instinct with power as to renew the imbecile will, stir it to persistent endeavor, and keep it in the great hope of ultimate victory." This hope must, he contends, be connected with the historic Christ, the end of all preaching being that men may be brought to God. Like Jonathan Edwards and Martineau, also preacher-theologians and also champions of idealism in philosophy, both in his theory of preaching and in his practice, Dr. Gordon has kept clearly and reverently in view as final and absolute the ethical end of the gospel's proclamation.

THE PREACHER-THEOLOGIAN

Dr. Gordon's permanent service as a constructive theologian it is not the province of a layman to attempt to define; and it would be premature even were the writer competent. At least this may be said that he has not been and is not likely to be a negligible quantity. Proof of this is at hand in the severity of judgment passed upon him by those who still adhere to that which he has rejected. Certain it is that in an age of transition he has been a pioneer. Certain it is that at a time when many clergymen have known the "dearly bought freedom" of living under only "occasional and vagrant insights"† of truth, they have found comfort and strength in the steady vision and voice of cheer of one who through storm and stress had emerged sooner than they into A New Epoch for Faith, a faith moreover based on an experience of mind and spirit described in a most valuable document of latter nineteenth century spiritual history.‡

Certain it is also that in a commanding

*pp. 120, 311, 312. *The Christ of Today*.

†p. viii. *Ultimate Conceptions of Faith*. George A. Gordon, 1904.

‡pp. 82-99, *ibid*.

pulpit, accessible to the teeming impressionable student population of Greater Boston, there has been a preacher-theologian, who, like the New England divines of a former time has "been the teacher of the people, the former of their minds in Christian belief, the thinker who [has] covered their existence with the power of a consistent thought of the universe." Moreover, thanks to a native independence of speech characteristic of generations of his forbears, and thanks also to his loyalty to a conception of truth which has had no place in it either for craven conservatism or sensational radicalism, and not least, thanks to the support of a church with liberal traditions and an open mind, he has made liberty of thought and speech possible for many other preachers.*

THE AUTHOR

His congregation of Bostonians, university and divinity school students are but a localized portion of Dr. Gordon's flock. As an author whose books have a large circulation for their kind and have commanded the respectful attention of critics Dr. Gordon also must be reckoned with. His books are dispersed in the studies and libraries of progressive pastors and laymen of all sects with English-reading adherents. They have been readable because vital in dealing with themes serious and sobering. The style neither consciously or unconsciously has been modeled on that of any writer. "The style is the man himself." The scope of thought is wide; descriptive words sometimes are superlative when the comparative or positive would have sufficed, the epithets frequently are Carlylean in withering blast. The terminologies of thought and of feeling interblend sometimes to the confusion of argument, but the horizon is wide, the sweep of thought compelling in its flood-like proportions; the coloring of imagination is rich and warm in its tints; the character analyses are penetrating and done with a great etcher's few strokes; and the reflected light from classic and modern literature, from history, economics, psychology and pedagogics supplements the religious insight and philosophical idealism.

HIS STUDY

Were the record of Dr. Gordon's commerce with the great minds of classic and modern literature as accessible as the record we now have of Phillips Brooks's sources of nutrition it would be equally impressive; but, unlike Brooks under whom in Trinity he sat constantly while a student at Harvard, from whom he gained inspiration though not guidance and with whom he afterward had a noble friendship when they became neighbors as pastors on Copley Square, Dr. Gordon betrays naturally and unobtrusively in his sermonic and book output the fact of his omnivorous appetite. A bust of Dante stands ever before and above him on his desk. Photographs of Jonathan Edwards, Edwards A. Park, F. D. Maurice, Horace Bushnell, Henry Ward Beecher and Phillips Brooks, ranged side by side in one frame, stand close by. These are the master-preachers whose method and thought he studied; and of these Maurice has been most influential. On the study walls are portraits of Webster, Burns and Tennyson. Portraits of contemporaries, ephemeral periodical literature and all the "crutch" apparatus of too many clergymen's studies are absent. The impression one gets from the portraits and from the titles of the books on the shelves is that the upper room is a place where few save the immortals are ever welcome and where only the relatively permanent in thought is invited to take up its abode.

The "selective process applied to reality"

* We ministers are as free as we have any need to be. And no man living [in the United States, or in the Congregational denomination?—G. P. M.] today has done more to win this freedom for unpadlocked lips in every pulpit than Dr. Gordon.—*Lyman Abbott, dinner Old South Club, Jan. 30, 1901.*

has its bearings on literature and life for him, or, as he puts it, "Since one can know only a few things, the literature of the past that has an accentuated susceptibility toward modern appreciation alone has a title . . . to attention."*

Rich in the esteem and affection of his congregation and in close touch with the men who are molding the university and collegiate life of the country, aware that scattered about the world are those who, though not having seen him, still are nourished by him and love

*p. 122. Ultimate Conceptions of Faith.

him, Dr. Gordon has not been injured in spirit by any effort to limit his influence among Congregationalists.

*Ashy lone soul what laws are plain to thee—
Thee and no other! Stand or fall by them!
That is the part for thee*

is Browning's voicing of a conviction that has been both a tonic and a consolation to him during past strife and misunderstanding. But no one rejoiced more than he at recent evidence that most of his brethren honor, trust and love him; and in an atmosphere of just appreciation and confidence he will ripen as only a lover of Love can.

that they are pioneers in the twentieth century among Christian people in a discriminating advocacy of the stage.

The World's Morning Watch

BY HARRIETTE KNIGHT SMITH

At Clifton Springs, N. Y., less than three years ago, the problem of applied, effectual Christianity for many under his professional care came to Herbert E. Baright, M. D., as one demanding his personal solution.

"I was meeting so many Christians," he said, "who loved God, yet who had no abiding experience of his rest, joy, peace—states of mind and of soul, which do not come by chance, but are definite resultants of obedience to divine law. These people knew little of the power in prayer, they often doubted if God loved them, they nominally believed their Bibles, yet when the vicissitudes of life came to them, they had no first-hand, independent knowledge of God; they could not find his comfort passages, or the tonic passages. His peace, rest and joy which they thought they could claim at any time, eluded them, all because they had never really known God."

As the realization grew of this need of transforming theories about religion, into living, eternal principles, type-written Bible verses were taken in the rounds of professional visits, and friends were asked to make an individual, daily and devotional study of God's Word.

To begin a new day with the morning watch—to expect to feel the hand-clasp of the All-Father, to take the benediction of his smile into all of its experiences, his "Peace, it is I," into all of its joys and sorrows, is the blessed assurance which Dr. Baright has always coveted for those to whom he professionally ministers.

Many persons have asked when leaving Clifton Springs, to have Bible study slips mailed to their homes. So numerous were these requests, that a small folder, *Light of the Morning Watch*, was prepared. This was soon inadequate to all demands, and several enlargements have been made, until now a publication called *Daily Bible*, which contains two courses of Bible studies, is issued bi-weekly. The Old Testament notes covering a period of three years are being prepared by Prof. Wilbert W. White; the current New Testament course by Prof. James McConaughy of Northfield.

The aim of this work is to arouse and educate Christian sentiment to the present-day need of Bible study; and also, as an aid to the keeping of the morning watch, to provide inexpensive material—simple and devotional yet containing a scholarly stimulus to independent thought and research. That this aim has been accomplished, and an acceptable plan evolved, is evidenced by the fact that within the last four months the mailing-list of *Daily Bible*, has grown from 5,000 to over 10,000; while the urgent need for developing and extending this work has led to the founding of an organization, called *The World's Morning Watch*. Letters from all over the civilized world bear witness to the marvelous influence of the daily study of God's Word in the lives of Morning Watchers.

If you are neglecting the Bible in your home-life; if you need help for yourself or others, and desire to associate yourself or your friends with this work, write to *The World's Morning Watch*, Clifton Springs, N. Y.

The *World's Morning Watch* as an organization requires no pledge as to the length of time the individual devotes to daily Bible study, or the method of his daily work; its earnest endeavor is to help establish a habit of life which sets aside some portion of the day—preferably in the morning—for systematic Bible study and prayer, and for a quiet meditation before God.

Happenings in Washington

By Lillian Camp Whittlesey

The Home of Grace Greenwood

More books, articles and descriptive letters are written for publication from Washington by women than from any other city in the country. Pioneer in the list of capital pen-women was Grace Greenwood, Mrs. Lippincott. Her recent death at the home of her daughter, in a Northern city, occurred but a few weeks after the tearing down of the houses on Square 690, to make room for the new office building for the members of the House of Representatives. When it is completed, each congressman will have his private office, as well as committee-room. But visitors can no longer be shown the alley containing the old slum quarters, the house where Benjamin Butler died, and the one adjoining of plain red brick, which was the home of Mrs. Lippincott the author of a number of books for young people, who through her delightful letters in the *New York Independent* was known all over the country. Her home was the rallying place of literary and social circles that still continue in coteries known as The Literary Society, and The Neighbors.

The D. A. R.'s in Town

The thirteenth annual convention of the D. A. R. began with a brilliant reception at the Corcoran Art Gallery, April 18, instead of on Feb. 22 as heretofore. The change was made in the anticipation of more genial weather. The main event of this unusually large convention was the laying of the corner stone of the new Continental Hall on the 129th anniversary of the Battle of Lexington. The site is south of the Corcoran Art Gallery and faces the White Lot. An enclosure strewn with sawdust and marked by forty-five flags on as many standards was filled with benches fronting a large, roofed platform, canopied with flags and festooned with garlands of green. The officers of the D. A. R., a delegation from the S. A. R. and other notables, together with a body of Masons who were to assist, filled the stage, and a detail of policemen managed to keep the way to the seats clear for the delegates, alternates and District Daughters. A copper box large enough for a rostrum was filled with such a variety of documents as never before were deposited in a corner stone. The design of the building is both beautiful and impressive; it will be a home for the Daughters who yearly come up to Washington in greater numbers, with added badges and lengthening ancestral bars.

The New Foundry Methodist Church

The new Foundry Methodist Church has just been completed and dedicated. Its name and history are interwoven with national events. During Mr. Jefferson's administration a Mr. Foxall, who had removed here from the Quaker City of Philadelphia and established an iron foundry, was engaged in the manufacture of drilled cannon for the United States Government. In 1812, when the Capitol and other buildings were burned, a terrific thunderstorm prevented the destruction of the foundry, planned by the British. Its owner, a Methodist, in gratitude to God built

a chapel on the corner of Fourteenth and G Streets, and remembering John Wesley's Old Foundry in London, as well as the singular preservation of his property, called it Foundry Chapel. The name has stuck to the organization, which has worshipped in various structures on the same site for almost ninety years. It finally became so valuable that it was sold, and the congregation is now established in a handsome, commodious uptown edifice. President and Mrs. Hayes were regular attendants at Foundry.

Secretary Shaw on the Sunday School

In the course of the dedicatory exercises Secretary Shaw, once a Sunday school superintendent, made a strong speech upon the Study of the Bible. He stated that a close and connected study of the Bible has been crowded out of the school, the family and the pulpit. The Sunday school remains, and he urged that it be maintained as the place for searching the Scriptures, closing with these words, "Get into the Sunday school—there you will begin a study that develops your life."

Large Evening Audiences

The crowded second service at the First Congregational Church has become so constant a factor in the religious life of the place that it ceases to be commented upon except by visitors from out of town. Then, if ministers, they exclaim almost in tones of envy, How does Dr. Newman do it? He has congregational singing, makes full use of lantern illustrations, is thoughtful and devout in manner, selects subjects that instruct and elevate, and is never sensational.

This winter the evening series of sermons has been upon Saints and Heroes of Christian History. One day a local paper inadvertently changed "heroes" to "sinners," and that was no worse than the slip of the proof reader of the church bulletin another week that let the subject of an address, God in Battle, lapse into Girl in Battle.

But people from other churches, and from no church are now so in the habit of leaving their homes, their papers, the streets for the First Church, Sunday evenings, that they need no newspaper notice to rally them. It is a downtown church, and through its scholarly and spiritual pastor reaches the masses with a message of blessing.

A Foreign Missionary Society and Everyman

A ladies' foreign missionary society in this church has just been instrumental in getting the original play of *Everyman* to the city and had a benefit night. It was so wisely put before the people that there was little objection on the part of the conservative element, and that disappeared when the nature of the play was understood. In fact, in several instances the ladies were taken to task for upholding anything so lugubrious. Aside from the sum of money realized, the ladies have the satisfaction of feeling that they have called the attention of some of our best people to a remarkable literary and dramatic performance, and

A Hint of the Number and Variety of Letters Which a City Clergyman Receives

Curiosities of Correspondence

By Rev. R. J. Campbell, M. A., Minister of the City Temple, London

A Mirror of Human Nature at Its Worst and Best

ANONYMOUS LETTERS

Mr. Bryce told me one day that he could remember Mr. Gladstone showing him a waste-paper basket full of anonymous and abusive letters received by the great statesman in the course of one morning. It has often been a puzzle to me to account for the state of mind of the people who take the trouble to write these epistles to men whom they do not know, and of the inwardness of whose actions they are, therefore, not easily able to judge. I have been looking for three men for the last ten years, and have not yet succeeded in finding any of them—the man who makes the noise in a rowdy public meeting (he never sits next to me), the man who writes spiteful letters to the papers, and signs them "Pro Bono Publico," or something of the sort, and the man who writes abusive anonymous letters to public men. There is, no doubt, one good reason why it should be difficult to discover the last-named party—he is, of course, a coward, and as he is not particularly proud of his achievement takes care to keep it dark lest the man he seeks to hurt should be able to hurt him back. Of all the despicable creatures on earth I should think the writer of a venomous anonymous letter is the worst, and I am in the fortunate position of being able to say so without prejudice, for it so happens that these gentry are seldom able to get at me. My secretary makes short work of their effusions. Sometimes I hear a sentence from one that happens to be specially amusing, but, as a rule, we have no time to trouble about them, and I do not learn of their existence.

I have hitherto made it a practice to open with my own hand all letters marked "private," and the reason for so doing will be sufficiently obvious to any one who knows anything of the pastoral work which is done by correspondence as well as by word of mouth. The anonymous letter-writer, or a variety of him, suspecting that such may be the case, occasionally marks his communication "private," too. A glance at the signature is, as a rule, sufficient in such cases. One especially remains in my memory. A few weeks ago I replied, through another journal, to a lady who wrote from Boston, United States of America, in deep trouble about the eternal welfare of her only son. A week or so afterwards I found on the table of my private room at the City Temple a letter marked "private and urgent, from another broken-hearted mother." I opened it myself, only to find that it was full of anonymous scurrility. I have since regretted that I did not read it through as a specimen of what human nature was capable of.

ABUSIVE LETTERS

Of course, abusive letters, though commonly unsigned, are not always so. The mystery to me is why anybody ever wants to abuse anybody else, especially if he only knows him at a distance; but

if none of these short-tempered people existed life would not be half so humorous.

"Dear Sir," wrote one wise man, who had timed his letter to arrive on Christmas morning, "are you aware that the devil is preaching from the pulpit of the City Temple, and seems to be getting on very well?"—and so on. Another writes:

You are sending more souls to hell than all the other preachers of this country put together are sending to heaven.

A compliment to one's prowess, certainly! And the writer means it, too, for he signs his name, and is, therefore prepared to defend his opinions, if I care to communicate with him, which I do not. He is a theologically-minded layman, and there are battalions of him. Let any man who thinks that interest in theology is dying out take the trouble to investigate a minister's letter-bag, and he will discover his mistake.

The theologians most to be dreaded, perhaps, are ladies and retired army officers. I do not know of which I am the more afraid.

"Sir," wrote one of the former, at the conclusion of a letter fifteen pages long (I only read the first six lines and the conclusion), "if you will call upon me at such and such a number in such and such a square between three and five on Tuesday and Thursday, I will teach you more in detail concerning these truths, and will show you where you are so hopelessly wrong."

An army officer once pinned me in a corner. It appears he had sent a letter criticising some utterance of mine which he thought favored the Higher Criticism, and along with the letter had inclosed a pamphlet written by himself in reply to Canons Driver and Cheyne, and all the rest of the critics, British and German, besides. I had not noticed in the letter a sentence announcing this gentleman's intention to call upon me. He came, and plunged at once, *in medias res*, with me at his mercy. He assumed, he said, that I had read his letter. I could not truthfully say I had. "Well, then," he continued, "you have, of course, read my treatise. Do you not think it a crushing indictment; and do you not see the danger of holding intercourse with these men?" I stammered out that I had not yet been able to begin the perusal of the work in question. "Where is it?" he demanded. This was a poser, for I felt certain that my abandoned secretary had thrown it into the waste-paper basket; and although I was personally guiltless, this would not avail me with an irate military theologian. There was silence for a moment or two, while we frankly regarded each other, and then I saw a twinkle in my officer's eye, and knew I was saved. O, that blessed sense of humor! I said never a word, but as my guest rose to go he remarked, grimly, "All right, I'll send you another, and mind you read it." I didn't promise, though.

TEDIOUS LETTERS

The fact is, people with plenty of time on their hands and a very small total of

correspondence do not realize the value of brevity in letter-writing, nor anything of what it means to receive fifty or a hundred letters by a single post. They write about the veriest trifles frequently, though, perhaps, to them trifles are not trifles. An old gentleman is coming to town the day after tomorrow—will I kindly find lodgings for him? He does not want to go to a hotel; the rooms must be cheap, and have a south aspect. A fond father suggests that I should drop in at Messrs. So-and-So's business establishment and make the personal acquaintance of his daughter, who has a desire to shake me by the hand. A lady wrote asking me if I could find a kind home for three kittens which she did not wish to drown, and which she believed to be females! Another, an ardent anti-vivisectionist, sent several pages of foolscap reproaching me on account of a story which had originally contained a germ of truth, but which had been improved upon in some journal until it was hardly recognizable. The story was that in my student days I had been interrupted in the conduct of a religious service by a mongrel dog, who caused a good deal of commotion before he was finally ejected. This lady had not a glimmer of the faculty which had moved my army officer to mercy, for she solemnly wrote at great length to tell me that in her opinion this was gross cruelty to a dumb animal, and altogether unworthy of a minister of Christ. I never saw this interesting communication except in the hand of my too-zealous secretary, who was with difficulty prevented from writing back with equal solemnity to assure the good soul that as the circumstance took place over a dozen years ago, it was to be hoped that the dog had forgotten about it.

A MIRROR OF HUMANITY

There is one compensation about a large correspondence, it makes one somewhat philosophic regarding its contents. If, in swift succession, one reads half a dozen different and conflicting comments on the very same sermon, one cannot take any of them too seriously. Nor, indeed, can one take private correspondence upon any public utterance as an indication of the worth of that utterance. The man who writes to find fault is, one may fairly suppose, rather inclined to overrate the importance of his own opinion. At any rate, there is no necessity to reply to it. So on goes the chorus, no one being one penny the worse. And on, I suppose, it will go while life lasts. I wonder it so seldom occurs to the writers of long exhortations that they are wasting their time in imagining that busy men read them.

Sometimes an epistolary request is nothing less than downright impudence, although quite serious on the part of the sender. Such, for example, is a letter couched in these terms: "Sir; I read in the *Daily Mail* that you are credited with the following statements, which appear to me to be most mischievous doctrines;

kindly inform me at your convenience if I am to understand that your opinions are as follows." Then comes the indictment, numbered into paragraphs one, two, three, four, etc., concluding with the challenge, "If you do not reply I will assume it is because you dare not." In every case I allow the challenger to continue assuming that I dare not.

But it is politics that appear to call out the most curious manifestations of individual prejudice. It seldom seems to occur to my correspondents that one's political utterances are few and far between, and that one is not so stupid as to imagine that they matter much to other people. Neither does it occur to them to discriminate between what the newspapers say I think and what I really do think. Occasionally the accusation may run somewhat like this: The *Daily News*, or daily something else, reports that you were seen in the company of the Duke of Devonshire on the *Ides of March*, and that the reason for your strange action was your well-known opposition to the Deceased Wife's Sister's Bill. You have not contradicted this statement which proves it to be true, etc." It would be utterly useless to point out to this correspondent that I have not said a word in public either about the Duke of Devonshire or the Deceased Wife's Sister's Bill, so I say nothing and he goes on supposing.

The state of mind of some ardent politicians who resort to letter-writing constitutes a psychological problem in itself. The principles of peace were advocated in one epistle in the following fashion:

Sir: There are five men whom I would dearly like to see in the bottomless pit together, Chamberlain, Milner, Rhodes, Hugh Price Hughes, and you, and of the five I hope you and Hugh Price Hughes will go there first.

BEGGING LETTERS

Most ministers know the letter-writer who claims to have seen visions and dreamed dreams, and whom the Lord has specially enjoined to communicate the same to a waiting world, or the begging letter-writer upon whose heart the Lord has laid it to write and ask for £500 to start in business (I receive begging letters enough every week to exhaust my income four or five times over), also the gentleman of unrecognized genius who would like a hearing in your pulpit, and the literary aspirant who desires you to read through his lengthy manuscript of fiction or poetry and get it published for him.

If these were all, or even the bulk of one's correspondence, one's estimate of human nature would be different from what it is. My correspondence is to me a ministry, for the simple reason that it contains so much that is sacred and beautiful.

THE LETTERS THAT CHEER AND INSPIRE

I refrain from publishing even extracts of such letters as come from the sad and broken ones of the world, the people who have sinned and suffered, and the people who have suffered through sins that are

not their own. There is the letter of gratitude from one who has been helped by a sermon or an article, and occasionally, from one whose outlook upon life has been changed. There is the kindly word of prayerful sympathy from the aged saint who has doffed his armor, but does not forget God's warriors who are still in the field; these are letters of which even the ruthless secretary takes care that one shall read every word. There is the message of a fellow-worker from some far corner of the earth, the word of love from some simple-hearted follower, the thoughtful word of cheer from some intercessor whom our Heavenly Father has laid aside through bodily pain or other disability, but who has time to remember his companions on the stricken field. There is the tiny note of a little child who has heard his father and mother speak about a preacher in the heart of busy London—and these are sweet as an angel song. There is the schoolboy's shy request for counsel, and the young man's frank statement of the problems that confront him. These have just reached their hero-worshiping days, and for the present, at any rate, are loyal disciples of the older brother at a distance. Quite recently, at the moment when some newspapers were "redding" me up, as the Scotch say, one young fellow wrote, "Your young men are with you, right or wrong!"—a serious position in which to place any man. This dear fellow will learn the absurdity of such devotion quite soon enough; I love him for it all the same.

A Case of Sardines: A Story of the Maine Coast

By Charles Pool Cleaves

CHAPTER XVI. A SEASIDE TALK

Whoever lives true life will love true love.

—E. B. Browning.

Love's secret only love itself can make intelligible.
—Dora Greenwell.

I related the circumstances of the wedding to Nan Rhodes next evening where we sat on the rocks by the shore. The setting sun was hidden by the trees behind us, but its reflected beauty was draped about the islands. Nan had brought a half-dozen tots from the "Acre," and they were dancing, barefoot and gay, down the sandy beach.

"The harm began long ago," she said quietly as I finished. "These children are here tonight, having a clean, good time. They will be older next year and go with—no one knows whom. Lots of good fathers die, and the mothers lose their hold on the children. Sometimes the parents never seem to care where the children are. They go anywhere, nights and Sundays, with any one—anything. Anybody and anything are as good as they, they think. It's one thing for you and me to be free in our acquaintance. It's the way of people here, if they like, and we are old enough to choose our own company. But the children begin too young. If you put harm in a child's way and teach him what it is he may take it; if you don't teach him he is bound to take it."

"I hardly see how you can help acquaintance when they touch elbows in the cutting shed," I said. "I'll warrant their blood is mixed when they slash their fingers."

"Acquaintance wouldn't hurt them so much if mothers taught their daughters what they themselves know. It all comes back to the fact that a girl may grow up without any religion. If a girl has no religion she's not likely to try for the best thought and living.

If she has a religion she's bound to have some disgust for the vulgar. Margaret's mother ought to have taught her more of her own religion. That sounds old-fashioned, maybe, but it's right."

"This was a case of love, however," I returned, with a touch of irony.

"Margaret began wrong. She saw the same thing going on before her eyes when other girls married drinking men. When George fell from the schooner's rigging and broke his arm she went by her impulses, not her reason. Any of us would have helped him if he needed it. He didn't. The men who sent him to the doctor knew he'd get there. He would have thought more of Margaret if she had kept away, and so would we. It was silly—nothing else—to walk through the streets with him, half drunk."

"Quite dramatic!" I replied, tantalizingly.

"Her aunt made a mistake in taking him to board. Margaret always went there often; her aunt might have known how it would end. She pitied George. Now she and others will pity Margaret and her mother. Why didn't she pity them before?"

"It's the way of the world," I said indifferently. "What begins is bound to be finished."

"No! Suppose they had not married. She'd have been sick awhile—he'd have done better. She would have gotten over it, and so would he. If he had died with drinking she wouldn't have died. It would be just as well to be unhappy without him as with him. She's bound to be unhappy with him. Why not as well be unhappy without him for a time as to live all the future in misery?"

"Do you suppose she ever thought of that?"

"Of course not. Some fall in love and marry,

because they wish to, for better or worse. There's another class of people who marry for better. They pick and choose. Which is right?"

She surveyed me with a glimmer of fun hidden behind a philosopher's air.

"In my opinion, based on observation," I said bitterly, "disappointment comes to both. How can we improve on nature? Give man the passion and the dream! Give woman the pleasure of being loved! It may last. It's nature's lottery. If they draw blanks, let them make the best of it. It's only a part of the confounded mystery of life. Let it go on! It equalizes the race. I suppose you would have Mollie Rand refuse John Locksley because of his perpetual cigar." I said it sarcastically.

"If she did I wouldn't call her foolish."

"Pshaw! Nonsense!"

"Men wouldn't smoke, sir, if it were not that women don't care! When men cease to improve upon nature by canning sardines and mixing medicines, they may cease to improve in making homes and mixing blood. Is it less a work of nature when we respect the laws of God in body and soul, and when choice is more unselfish, and love knows what it is loving? We are none too good, and God help us to bear each other's failings! But may he teach us to love where love shall last!"

"Amen!" came in a familiar voice with a step crashing on the pebbles.

We started.

"O, I ain't eavesdroppin'. I'm lookin' for my clam hoe. But Nan's right—always is. There ain't much poetry in it when Sim Slick an' Jennie Fly walk up to the parsonage. If there is it won't rhyme a great while."

The steps crunched down the beach. I suppose I looked my vexation. Nan laughed.

"Never mind! Nat's harmless! Now to go back to your theory!"

"Nonsense! I have no theory. I had theories once, but the facts damaged them hopelessly."

"Well, what you believe is your theory. Now let us try exceptions. Shall I lose my heart to the first can-maker who loses his head in a fancy for me?" She looked at me with merry, mocking eyes.

"Opinion deferred."

"Are your old theories so damaged that you prefer love to common sense in your own case?"

"That's an incomplete question. I hope to be saved such a dilemma."

"Joe Snell loved Annie Rogers three years ago, no doubt. What came of it?"

"I know. Joe's a brute and his wife's a Tartar."

"But some one else might have made him a man, and a different husband might have made her a woman. There's too much haste about it. What will be the end of last night's wedding?"

"Marrying a drinking man doesn't save him, I know," I replied. "But you only prove the lottery. Some lose, some win. You put them in two classes and argue for the class who marry to better themselves. I've seen a great deal of that. What weddings do you get? Icebergs and flame! Money-bags and beauty! What's the result? Souls starved in the briars!"

She was silent. Evidently my abruptness and intolerance confused her. She took up the thread again patiently.

"No, doctor. I'm not arguing for either class. There is something better than either of these ways. Don't suppose I am trying to show that I know more than you. You are talking to a sardine factory girl. Very well."

She paused and leaned her face upon her hand and looked far across the water.

"I am glad I am a sardine factory girl. It has kept me from carelessness to live and labor with people hard at work and miserable and sometimes low-down."

She sat upright and looked into my eyes with a cool, unflinching gaze. A refinement and dignity came to her speech and manner.

"Suppose we try to think for a moment as if we were equals—just equals and neither of us knew, but we wanted to help each other find the truth. Isn't it a step of progress when reason begins to take part in the choice of a husband or a wife? What else can a doctor or any thinking man believe? Doesn't finer love come from a more cautious mind? I don't mean the strongest love. That might be blind devotion, and the brute has that. But in real progress isn't blind devotion rare? Doesn't blind love sink into selfishness and die?"

"No matter how glad and earnest love is, suppose there is not a single taste or sentiment or pleasure we can share. Suppose we are different in all our thought and choice and purpose. Isn't it better to think of it before marriage and ask if the choice is right? Don't unhappy lives come from disappointments that must be borne all through life because marriage has come and can't be remedied? We are all human. Love must feed at the same table with its mate, or it will go somewhere for company, or starve alone. Could I marry a man who didn't love to help folks in need? Or you a woman who disliked song? The mere fact that people love each other isn't reason enough for marrying."

"Why don't you establish a marriage sanitarium?" I cried. "Get instruments; dissect and analyze. Repair the deformed, prescribe for the heart, minister to the diseased fancy. But what will you do to make love?"

"Yes! love will spring up like a passion, I know and we may thank God for it. But it may die like a passion. If we are wise can't

we see its dangers and help it find its true home? Don't you see what I mean?"

She paused, with a pathetic look as if words failed her thought. "Lives may be well mated, even if we cannot expect them to be alike. I know I cannot have a home—nor can you—where every taste and thought will be like mine, or made to please me. But if I surrender my life both carefully and unselfishly, I shall hope to love more than when I began. If I devote myself to the needs of a life won't I find something like this?—Instead of a perfect heaven of rest and peace, a little world of activity and devotion will be making a heaven in my own heart, and perhaps a heaven in the heart of that other. And two heavens so near to each other will make a larger heaven, won't they, in which we shall come to live? Isn't it as true of love as it is of religion, 'Except a man be born again, he cannot see the kingdom of God'?" Of course it cannot be just what we expect. We may make it better than we thought it could be, but in a different way. We should be fools to let our tastes die when we might try to share them with each other; and we ought to see enough of other friends to enjoy our tastes with them; because no matter how much we get out in the world we can come back to home and those we love, and feel there is no place like it—for love is there and growing every day. Common aims and interests may grow and make us more unselfish than can similar tastes. I know what you are thinking: What do I know about love and homes? A great deal, Doctor Dee!"

"You credit the race with a power of fine discrimination," I replied, gruffly, "and it will go on in its blundering way. There's a good chance that you may make a bad choice for yourself. Men are as deceptive as—as deceptive as the devil, Miss Rhodes, if you will take an honest statement of fact, even when they don't intend to be!"

She smiled, as in appreciation of the humor, or the fact. "My way of life is to make circumstances yield something," she said; "if not in one way they must in another. Some good thing must come out of life, wherever it may be. I am bound to get something I need to keep my own life brave and my heart warm. But if I am selfish I am bound to fail. 'Love seeketh not her own.' If I am doing good and helping some one else it all comes back to me. It's hard to do just right I know. Sometimes we may think our love is unselfish, and we want to let it have its own way, when we ought to refuse because God has something better for us. Sometimes we think it is selfish when it is only the reward God has put before us. We can only pray and trust, and live one day at a time, and do what seems right. If we are not certain what is right we can only do what conscience tells us."

"O, we have our dreams, our dreams! Thank God for a religion that teaches us that we may be something more than butterflies, and that there is something better to do than watching the butterfly."

She seemed alone with her thoughts, unconscious of me. The far-away look of passion and pain grew into a radiance of sweetness and light. With the glow of her face under the halo of her hair, as she turned her spiritual eyes across the sea, she seemed to have come from some great Elsewhere where I had never been, but whose light was breaking upon me.

It was a time for the soul to think. Something stirred within me, unlike my selfish hunger for love and some one's perpetual ministry.

But thoughts of the soul may breathe themselves into another soul. Nan rose with a quiet gesture toward the children, far down the beach, and with a smile and uplifted brow, as if to draw me back to the common round of life slipped away.

I picked up the white rose that had fallen from her hair—a half-blown bud, still untrashed. Through the opening gate of its petals I gazed into the fresh, pure stillness of its heart, long—long—until the tempest quieted

within me and my restless thoughts refined to an unselfish and sacred affection; and I said: "It is the heart of Nan Rhodes. Let me know it as it is."

So I sat alone, turning life over and over and over in my mind, until the stars were lighted and my soul was spent with its dreamings.

[To be continued.]

From St. Louis

A WESTERN PARKHURST

A unique feature of the spring meeting of the St. Louis Association, held at Compton Hill Church, was the presence of a Catholic priest as principal speaker. Rev. James T. Coffey of St. Leo's Catholic Church, a parish of 1,400 families, is the Parkhurst of St. Louis—revised and expurgated. A leader in the Law and Order League, and in the Anti-Wine Room Crusade, he is the best known reformer in the city. Taking the ground that the debauchery of courts and police had exposed the city to a reign of crime and lawlessness, he made a strong plea for moral education. Our city is working hard at reform and it is gratifying to hear the assurance of Father Coffey that "St. Louis has today a better city government than she has had for twenty-five years past."

AMONG THE CHURCHES

At Union Church, Rev. S. M. Humby has doubled the attendance of the prayer meeting during the past year by introducing a systematic course of bible study.

Rev. G. G. Ross from Huntington, Mass., is beginning a good work at Old Orchard. The women have recently bought a \$600 lot for a parsonage.

The church making the greatest progress in membership is Maplewood. During the past year over seventy have been added. Under the leadership of Rev. G. E. Bates this church has recently paid a \$2,000 debt on the building.

THE WORLD'S FAIR

Plans for observing Oct. 21 as Congregational Day are maturing. Under the leadership of Dr. Patton, the city churches are preparing for a royal welcome to Congregational visitors. Rev. W. W. Newell is arranging a plan whereby the best known Congregational preachers of the country may be heard during the summer in local pulpits.

The fair itself is fast approaching completion. An army of 25,000 men are at work upon the buildings and grounds. The promise made that this will be the greatest of the expositions is to be fulfilled. Stupendous in proportion, marvelous in the scope of its exhibits, this fair will still stand for the best things in education and in art. The great artistic success of the grounds will be the cascades, tumbling down the hill of gardens, surmounted by the Colonnade of States and the Festival Hall. In this hall will be the great organ and here will be given the intellectual and spiritual exhibits, the product of heart and mind.

P. W. Y.

Church Consolidation

An effort to undo the mischief done by the planting of a Presbyterian church in Sanborn, N. D., some years ago, after the Congregational was established, has culminated in the vote of the Presbyterians to sell its building to our people. The Congregational church had disposed of its old house of worship, and was considering plans for a new one when it was invited to make an offer for the Presbyterian edifice, with a view to consolidating the two churches. This move in the right direction should have a large following, in which Methodists and Baptists, as well as Congregational and Presbyterian churches should participate, as often to their own gain as loss.

Religion is an anthem, a hymn of praise—not a dirge.—C. L. Kloss.

A Comprehensive,
Candid Diagnosis of the
Situation

The Outlook for Personal Religion*

By Prof. George A. Coe, Northwestern University

A Hopeful Forecast of the
Final Outcome of the Pres-
ent Transitional Epoch

Personal religion consists in living one's life with direct reference to God. It is consciousness of God or faith in him as being in immediate relation to one's inmost self out of which are the issues of life. Sacerdotal religion worships God in some mountain rather than in the heart, and it interposes priest, sacrifice and ritual between the worshiper and God. Dogmatic and formal religion lays its stress upon doctrine, or membership in a visible organization, or external participation in religious acts and ceremonies. In contrast to all these, though often in connection with some of them, personal religion penetrates through all forms and symbols and intermeddles to God himself. It has many varieties. Sometimes it consists chiefly in obeying the will of God; sometimes in emotional communion with God; and between these two extremes are many shades and tints.

What is the outlook for personal religion? In any case the outlook for it is the same as the outlook for real religion. This has not always been the case. In the ethnic religions, and even within Christianity, spiritual progress has often been made by means of forms, institutions or mass movements through which the individual experienced little or no sense of direct relationship to God. But with the coming of self-consciousness religion turns in upon itself. It becomes an individual possession, and thenceforward religious institutions must either express personal religion or fall into decay.

THE PRESENT A TESTING TIME

The Western mind, at least, has in modern times grown self-conscious to a degree that has no parallel, perhaps, except the state of the Greek mind from the age of Socrates onward. That was, indeed, an age of introspection, and historic institutions came into the sharpest conflict with an imperious inner life. At that point the outlook for Greek religion became identical with the outlook for personal religion. The old faith, sincere and useful in its day, was now subjected to the test of personal experience, and it did not survive the test. Similarly, the self-consciousness of our time is bringing Christian faith to what may prove to be its severest sifting. This is, to be sure, an age of institutions, an age of Sunday schools, missions, settlements, institutional churches, but we have already learned that all this machinery does not avail unless it be merely an outward and visible sign of genuine Christian hearts. In philanthropies and in religion we know that there is absolutely no substitute for the personal touch. Both the giver and the receiver have become self-conscious. Religious institutions are coming to have no meaning apart from the personal religion of their supporters.

Even if the spirit of the age were different from this, the genius of Christianity would sooner or later bring us to the same point. For our religion proclaims the worth of the individual life, a providence that numbers the hairs of each head, a judgment that weighs the heart and personal communion with the Father of our spirits. It is not only modern, but also Christian, to ask, What is my individual duty? What does this institution, this ceremony, this book, this creed mean to me personally? Unless the modern man finds God in some personal way; unless our traditions and institutions can be made to express an inner life that is conscious of this divine touch, then the outlook for religion will be gloomy indeed.

THE CHILL IN THE AIR

It is certain that several tendencies of modern life and thought have disturbed personal

religion. The evidence of such disturbance is not merely that great mystics like St. Francis of Assisi and St. Teresa no longer arise, though that of itself is significant. For the type of mind presented by the great mystics is always with us. Absorption, illumination and ecstatic joys would be just as possible now as ever but for a certain chill in the atmosphere. But more significant is thewaning of types of personal religion that were dominant in English-speaking Protestantism in the immediate past. There is plainly less wrestling with the problem of one's personal salvation; less dramatic force in conversions; less distinctness of assurance; less readiness to point out instances of special providence; less assertion that prayer obtains specific, external answers; less frequent experience of divine glory upon the deathbed. The causes of this change, or some of them, are easily traceable. Without pretending to make an exhaustive list, I would invite attention to four facts which I call respectively the ecclesiastical cause, the scientific cause, the ethical cause and the material cause.

DECLINE IN THE AUTHORITY OF THE CHURCH

The ecclesiastical cause is a change in the attitude of the Church toward the individual, that is, in the Church's consciousness of her authority. There was a time when the individual found the path of personal religion all marked out for him. Nay, he found a high fence on both sides of it, so that he might not even look to the right hand or to the left. Devotional acts were specified, symptoms were described, and one was told in advance what experiences were to be looked for. In all this the Church was supposed to be acting as a divinely appointed agent or Biblical authority. She was enforcing upon the individual what God had revealed.

But under the hammering of the reformation, the scientific movement, and the movement for popular government, all this has changed. The Church no longer expects the individual to be passively compliant. She no longer feels the ancient confidence in her authority. How much of this is cause and how much effect of the disturbance of personal religion, we need not now inquire, for certainly the official attitude of the Church is one cause of the attitude of individuals. One of the consequences, which may also be a partial cause, is lessened uniformity in personal religion. There are wider variations within each denomination, and within each local congregation. Similarly new sects have started up in profusion, most, if not all, of which, however dogmatic they may be, rest chiefly upon some form of experience that each cultivates within itself.

Another effect follows. Wherever a church, at least a Protestant church, continues to prescribe forms of personal religion in the manner of other days, two results can be observed. The more passive minds, and those that have been least touched by the inner spirit of modern life, achieve the result that is expected, while the more original, creative and modern minds tend more often to be repelled. There grows up, as a consequence, a strange division among the religious forces, a division that sets on one side those who appear to be very religious but not progressive, and on the other side those who appear to be good and progressive, but not very spiritual.

THE INFLUENCE OF THE SCIENTIFIC SPIRIT

Personal religion has been disturbed, in the second place, by a scientific cause, namely, the application of scientific method to the study of religion and of the Bible. The his-

torical study of religion dispels the illusion that we, with our experiences, are peculiar. It reveals to us, in our own life, remains of early religion, fragments of discarded customs and beliefs. It teaches the individual to think of himself as included in a great historic stream of tendency. What he had taken to be a new and original incoming of God into his life he discovers to be a result of a long historic molding and shaping. Thus the notion of law as prevailing, even in personal religion, threatens at first to take away the peculiar "tang," the sense of touching God whence all the value of the experience appears to come. Under the notion of law the individual seems to become abstract, and his experiences insignificant.

CHANGED IDEAS OF THE BIBLE

Similarly the historical study of the Bible has changed its relation to personal religion. Any one who should open the Bible at random, expecting to find, in the first passage on which his eyes fall, guidance from on high, as to some problem of duty or belief, would now be regarded as superstitious. Yet that old custom was merely an extreme application of the then prevailing view. Every passage of Scripture was supposed to contain a divine message for our personal life. The story of the wanderings of the children of Israel was taught to the young as if every incident thereof had a personal reference to each pupil. We were trained to think of each Biblical character as though it were in the Bible as a lesson for us. But no sooner is the historical point of view accepted than we discover that the Bible is not a manual of devotion in any such way as that. Paul, for example, becomes a man among men as he never was before. He is to be understood by reference to his times, his temperament, and his education. His spiritual experiences, accordingly, cease to be a standard for us. Doubtless there is something common between him and us, but the common element is to be found by us; nothing can be merely transferred from the Bible to us as the form of a pattern is transferred to the material. Thus stereotyped experiences become discredited. Variety, uncertainty creep in where there was comparative uniformity and great confidence.

ORGANIZED RELIGION WEAK ON THE ETHICAL SIDE

The third disturbing cause is the growth of ethical sentiment and practice in conscious independence of official religion. That there has been an ethical revival in recent times no one will deny. Never has there been as much study of ethical problems. Never have men reflected so much upon the duties of man to man. Never has the ethical idea been brought so insistently into the world's business and the world's politics. Yet never, in all the Christian centuries, has the moral consciousness leaned upon religion as little as it does today. Probably the ethical revival owes more than it realizes to religion, but it is not conscious of dependence upon Church, Bible or religion. The Church no longer holds the unquestioned moral leadership. Men have ceased to ask the Church to be less exacting in its moral standards; rather, they find fault because it is too easy with its members, too worldly in its management. Ethical strength without religion is constantly being contrasted with the ethical weakness that often accompanies active religiosity. Whatever of justice or of injustice there may be in all this, it certainly disturbs personal religion. Ethics is

*An address delivered before the alumni of Union Theological Seminary, New York city.

being substituted for religion. The sense of solidarity with fellowmen takes the place of divine communion, and the passion for humanity becomes a substitute for religious zeal.

"THE WORLD IS TOO MUCH WITH US"

A fourth source of disturbance is what may be called the material cause, which may be defined as the enlargement of the sphere of material interests. This phase of our situation has been largely misunderstood. Because men are absorbed in affairs, the age is called materialistic, as though mere things were valued more than ever before, whereas men were never so willing to part with things as now. The larger truth is that material nature touches life in new ways. Science and invention have made it possible to obtain the means of subsistence with relative ease. The old-time sternness of Mother Nature has consequently disappeared. At the same time the sphere for human ambitions has been enormously increased. The study of nature is more enticing. Mechanical and industrial enterprises call into use higher and higher faculties. There are more things that one can do, and larger things. Nature makes a more eloquent appeal to the ambitions of a well-constituted mind. In addition, improved means of transportation are bringing men ever nearer to the beauties and wonders of creation. The earth is vastly more attractive than it ever was before. To a considerable degree we are ceasing to need religion as refuge from nature. We are coming to feel very much at home, and the conviction grows that this home of ours is to be made still better by the same kind of study and of work that has given us our present control of natural forces. Call this worldliness if you will, but the simple fact is that our higher faculties are finding in nature a set of satisfactions which once they found chiefly in the Church.

THE BRIGHTER SIDE OF THE PICTURE

What, then, of the outlook for personal religion? What is to be the outcome of these four tendencies? A better reply cannot be made than in the words of the Master, "Lift up your eyes, and look on the fields, that they are white already unto harvest!" Every one of the four causes that disturb personal religion contains a growing and now ripening impulse toward a profounder personal religious life. We cannot stop them if we would, but we do not need to stop them, but to utilize them. Consider them once more in their order.

One of the reasons why we have had to revise our former conception of authority is that it placed the essential religious truth outside the religious experience. It interjected Church, creed, book between the soul and God, and so hindered personal religion. The new movement with regard to authority consists essentially in this, that it brings authority into vital relation to personal religion. It does say that nothing external to the religious experience can have authority for the life, but thereby it makes more imperative than ever whatsoever there be in history that does enter vitally into the personal life. In a word, the same fact that disturbs the routine of habit puts more pressingly than ever before the challenge and the reply, "Can any good thing come out of Nazareth? . . . Come and see!"

OUR NATURE ESSENTIALLY RELIGIOUS

The historical study of religion leads in the same direction. For its supreme teaching is that our nature is essentially religious. The practical conclusion from this is not that the individual is to be lost in the flow of universal law, but rather that he cannot escape the issue of personal religion. It is in his constitution. If he ascends up into the heavens, it is there; if he makes his bed in Sheol, behold it is there also! It is a scientific fact that the issue cannot be escaped. This fact now gives a tender significance even to outgrown forms

of religion. In removing them we do not remove personal religion, but give it room for growth.

THE BIBLE CLOSER THAN EVER TO LIFE

What is true of the general science of religion is true also of the historical study of the Bible. Such study has made Biblical characters and events more concrete and therefore more effective as spiritual forces. It has made us feel that we have something in common with Bible characters, and that the spiritual laws manifested in them are laws also for us. A typical example of this process is the effect upon personal religion of the changed view as to the story of the garden of Eden. What was once a vague, half-transcendental, doubt-provoking thing, has become a most human interest. The story has been brought down to us here and now as a true revelation of ourselves to ourselves, and incidentally it restores the credit of the Scriptures.

Noting such facts as these, we may well ask whether historical study and devotional study of the Scriptures can properly be separated. If historical study without spiritual insight tends to become unhistorical, so devotional study without true historical perspective tends to a feverish and artificial piety. The value of the Bible as a book of devotion lies in the fact that it brings us into contact with the concrete operations of the Divine Spirit. Spiritual life is communicated by contact with spiritual life; personal religion grows by touch with personal religion. Now, the historical method promotes precisely this influence of person upon person, of life upon life. It will not permit us to substitute artificial symbolism for the concrete fact, which was the vice of the old system, but it requires us faithfully to rebuild in our own mind the actual historical facts. We have not yet gathered much of the fruit of this tree, but the fruit is there waiting to be plucked.

The ethical revival of our time hinders personal religion for no reason in the world except that the church has abdicated a part of the moral leadership that belongs to her. Normally the ethical sense is one of the chief spheres in which the personal religious life realizes itself. Doing right, so the church has taught, is obeying God; loving fellowmen is being like Christ. As a simple historical fact, Jesus is the real moral inspiration of the modern world both within the church and without. What has happened is that a part of the religious life has been split off from the whole. The remedy is to restore both the church and the ethical movement that is outside the church to wholeness. The consciousness of God and of Christ ought to be present in the whole philanthropic movement. The altruistic impulse, the joy of service, and the voice of conscience should be understood to be the voice of the Divine Spirit within us.

EVERYDAY RELIGION ON THE INCREASE

There are many signs that the time for such a movement is growing ripe. Certainly the social conscience of the church is being wonderfully quickened. At the same time, various leaders of the ethical movement have come to see that the ethical life needs religion as its completion, as its realization of wholeness of life. This is an opportune moment for the church to win a victory for personal religion. Let her resume her moral leadership by outdoing all the good works of those who substitute ethics for religion. Let her deny herself in such a manner as will convince the world that she really follows her Master. Let her remove all ground for the suspicion that she is influenced by class feeling and class points of view. During the last twenty years we have moved a long way in this direction. Personal religion in the form of obedience to God in our daily relations to men is spreading and deepening and there is reason to hope that the movement will go forward to complete victory.

WE HAVE A GOSPEL FOR MEN OF AFFAIRS

Our material interests, too, have a spiritual side that can be cultivated. We have seen that they concern more and more largely our higher faculties. That of itself is a hopeful sign. But it is not all. Our enlarged control of nature has come at precisely the period of greatest self-consciousness, particularly in the ethical sphere. More loud than ever before ring the decisive words, "What shall it profit a man?" That question never meant so much before; it never had so good a chance of a hearing. To question what a thing is good for is coming to mean, What truly human ends does it serve? Yes, we are beset by commercialism, but by a commercialism that apologizes for itself, and, while it threatens the things of the spirit, offers tribute to them. Coupled with increased power over nature there is a deepened sense of responsibility. Never did the demands of the kingdom of God to rule the resources of the world have a better opportunity than just now. Why, then, does not personal religion appeal more convincingly to men of affairs? Partly because we have not made clear this inclusiveness of the kingdom, partly because we allow men to think that religion is a refuge from affairs instead of the realization of life within affairs. In this self-conscious age many a man awaits just this message of the kingdom. Many are hearing and obeying it, and their number is increasing.

THE OPPORTUNITY OF THE CHURCH

Such is the outlook for personal religion. It is distinctly hopeful. Personal religion is more modern than it is ancient or mediæval. If we could look into the minds of our contemporaries, we might even find that there is more of the God-consciousness than ever before. But however that may be, the Church has a great opportunity. There are many disturbed souls who must be taught the peace of God. There is a vast amount of nebulous spirituality that needs to be brought to a focus. There is ethical enthusiasm that needs to find its own Christ, its own God. There are material interests that need the revelation of their inner meaning. The very factors of modern life that the Church has most feared will prove to be angels in disguise as soon as we fall in line with the nature of things—which is the plan of God—as it is revealed in these deeper currents.

Hartford's New City Mission Building

An event of unusual interest and importance was the dedication of the new home of the City Missionary Society at Hartford, Ct., Apr. 27. Father Hawley, more than fifty years ago, drew around him men and women—notably Henry Clay Trumbull—for evangelistic work, and secured the organization of the City Missionary Society, which has always been the agent of local Congregational churches for various evangelistic work. But its spirit and methods have been so catholic that assistance has come from many outside of denominational lines. Meetings have long been held in the Morgan Street building, but the approach to the new stone bridge across the Connecticut compelled a change. The new building is favorably located on Village Street. The first story in front furnishes office, reception and library room; the second, opportunity for cooking and sewing schools; the third, apartments for the janitor; while the basement is arranged for gymnasium and baths. Through the main hall one may enter in the rear a commodious chapel with ample galleries, the space beneath them being arranged with rolling partitions for classrooms.

The forces for righteousness may well congratulate themselves upon the completion of this substantial and most sensibly equipped building. It will be headquarters for Mr. H. J. Gillett and Miss Caroline E. Bartlett in their missionary and Sunday school work, and also for Rev. Pasquale R. DeCarlo and his flourishing Italian church.

An especially interesting feature of the dedication service was a reminiscent address by Col. J. G. Rathbun, a pioneer with Henry Clay Trumbull and Father Hawley.

J. S. L.

The Thrilling Story of
Pioneer Missionary Effort at
New Orleans, St. Louis,
and Other Strategic Points

Protestant Religious Forces and the Louisiana Purchase

By Rev. Thomas C. Richards, West Torrington, Ct.

A Glimpse of the Harvest
that Sprang from the Seed-
sowing of Mills, Giddings,
Larned, Peck and Other
Valiant Workers

"It is such missionary work that prevents the pioneers from sinking perilously near the level of the savagery against which they contend. Without it the conquest of the continent would have had little but an animal side. Because of it, deep beneath and through the national character there runs that power of a firm adherence to a lofty ideal, upon which the safety of the nation will ultimately depend."—PRESIDENT ROOSEVELT in "The Winning of the West."

OLD HICKORY AND THE HOME MISSIONARIES

When General Jackson landed at Natchez, Feb. 16, 1813, with 1,500 Tennessee volunteers, two young graduates of Andover Seminary were with him, Samuel J. Mills and John F. Schermerhorn. The young preachers were on their way to New Orleans. Their object was not simply to preach the gospel as home missionaries. They were spying out the land; gathering information as to the religious conditions and needs of all this Western country that they might intelligently appeal to the churches and the missionary societies in the East for men and money to carry the Bible and the gospel into all this vast region.

When the way did not open for Mills to go abroad as a foreign missionary as he originally hoped to do he applied with his companion for this commission to the Home Missionary Societies of Massachusetts and Connecticut. Preaching, organizing Bible Societies and studying the moral and religious conditions, they had made their way on horseback through Ohio, Indiana, Illinois and Kentucky until they reached Nashville. There they met General Jackson and "when he became acquainted with our design, he invited us to take passage aboard his boat," writes Mills. So met two forces that in very different ways were to do much for the welfare of the Mississippi Valley. What Old Hickory did at New Orleans has often been told. What the Protestant missionaries have done for the Louisiana Purchase has seldom been noticed.

SOCIAL AND RELIGIOUS SIGNIFICANCE OF THE PURCHASE

The transfer of this region from the tricolor of France to the Stars and Stripes meant far more than political and governmental changes.

It meant injecting into this thoroughly Latin province Anglo-Saxon ideas and ideals. This meant, first and foremost, religious toleration and liberty. Under Spanish and French rule Protestant churches or worship had been strictly

ment not only from the governors of Indiana and Illinois, but also from Governor Clark of Missouri and Governor Claiborne of Louisiana. (At this time, 1813, the Purchase was divided into two parts, all north of 33° north latitude being the territory of Missouri, all south the State of Louisiana.)

A brilliant but superficial Frenchman (Renan) sarcastically called the Bible and the Sabbath the two sacraments of Protestantism. At any rate, these were the two great institutions that Protestantism brought to this French province as the fundamentals of Anglo-Saxon civilization. Whether they were needed, let these young apostles to the southwest bear witness.

By permission. From Hitchcock's Louisiana Purchase. Ginn & Co., Publishers

MAP SHOWING THE EXPANSION OF THE UNITED STATES



forbidden. Under the new régime Protestantism was more than tolerated. Mills had substantial assistance and encouragement.

This is what they found in New Orleans. "The Sabbath to them is high holiday and on it is committed more actual sin than all the week beside. Dancing, gambling, parties of pleasure, theatrical amusements and dining parties are the common business of the day after mass in the morning." The Bible is almost an unknown book. The Roman Catholic bishop told them that he "did not believe that there were ten Bibles in possession of all the Catholic families in the state. He also said that he had been all over France and he had never seen another as wicked a city as New Orleans.

RELIGIOUS FORCES OF NEW ORLEANS

The religious forces of the city consisted of a Catholic bishop and four or five priests, one Baptist preacher and one Methodist. The Baptist, Rease, left when they did and the Methodist was soon to follow. Mills says: "Mr. Chase of the Episcopal Church was in the city three or four years. He was supported by the Americans while in the city. I believe there is no regular Episcopal church." Philander Chase was a Congregationalist born and bred, a graduate of Dart-



SALMON GIDDINGS
First resident pastor of St. Louis



JOHN M. PECK
Pioneer Baptist in Missouri

mouth; ordained to the Episcopal ministry in 1798. He went to New Orleans in 1805 and labored zealously, but returned to Christ Church, Hartford, in 1811. The Episcopalians claim that he organized Christ Church, New Orleans, and built the first Protestant church (1805-06) west of the Mississippi. He afterwards returned to pioneer work in 1817 and became bishop of Ohio and Illinois, founding Kenyon College and Gambier Divinity School.

Mills and Schermerhorn stayed in the city several weeks, preaching in the courthouse. They organized a Bible Society, Governor Claiborne and twelve members of the legislature signing the call for the meeting. Father Antonio and Bishop Du Bourg promised their co-operation in the circulation of Bibles. This same Father Antonio had been suspended by the Bishop of Baltimore soon after the American occupation. The people came together and by popular vote (in true Congregational fashion) elected him parish priest. Thereafter the bishop was a subordinate person, the great power in the city being "Père Antonio." Mills himself writes as to co-operation of Catholics: "He [Father Antonio] said he would be pleased to have the Bible circulate among those of his order. . . . In addition he said he would aid in the circulation of the Scriptures should an opportunity present. We also called on the Bishop. He also gave his consent and said he would contribute in favor of the infant institution. . . . This disposition in the Catholic priests to favor the circulation of the Scriptures has very much surprised all with whom we have

conversed on the subject in the city."

In the entire state with 76,556 free people, one-fifth of them Americans and 34,660 slaves, they found only a single Protestant church (with the possible exception noted) and perhaps a little Baptist church at Opelousas. Itinerant Methodist preachers have been up the Red and Washita Rivers and are "exceedingly unpopular."

WHAT ONE LAYMAN DID
FOR ST. LOUIS

Mills and Schermerhorn did not visit St. Louis as they had intended on this trip, but wrote to Stephen Hempstead, a Revolutionary soldier and Congregational layman, who had moved there from New London, Ct., in 1811. There being

no Protestant minister in the city, this consecrated layman had been "minister" indeed. "Alone for five years, his light shone steadily and he faithfully performed the duties of supplying the destitute with the Bible and visiting the poor and sick and afflicted." He writes that there were more than one hundred families within a circuit of five to fifteen miles brought up Presbyterian who are longing for Presbyterian preacher and church. The people had often urged him to write to the Missionary Society of Con-



SYLVESTER LARNED
First pastor First Presbyterian Church, New Orleans

nnecticut to secure such a man. Schermerhorn finds that there are in Missouri at this time six itinerant Methodist preachers and 445 church members, while the Baptists have five or six small churches and about 130 members. The Catholic priests are few, not more than three that officiate.

THE REPORT AND ITS RESULTS

The report that these two missionaries made, forming a pamphlet of fifty pages, "shed more light on the state of the destitute parts of our country, than any or all other documents then in existence." It was read and discussed with great interest not only in America, but in Europe, by such men as Dr. Chalmers. To the churches and missionary societies of the



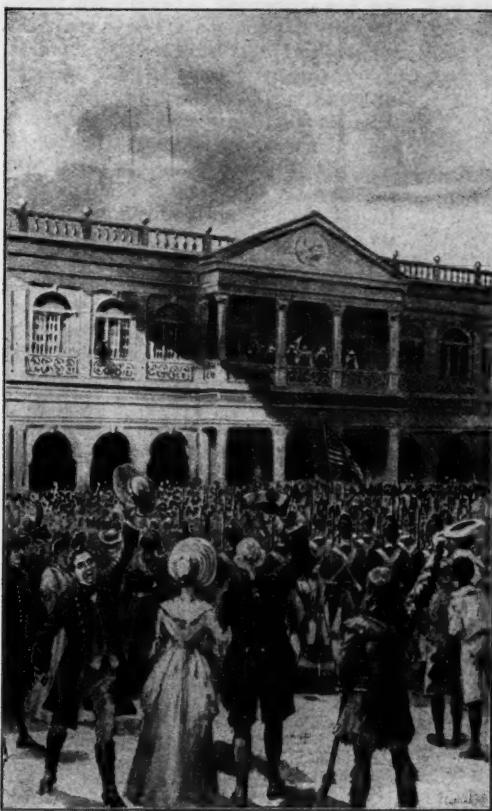
PHILANDER CHASE
Missionary Bishop of Ohio and Illinois

Eastern states it was a bugle call sounding "Forward." To "boots and saddles" some of the best young men, especially from Andover, rode to the conflict with "impending paganism." It is estimated that ten or twelve went the first year. Bibles and tracts were sent all through the West and with a large consignment of these Mills and Daniel Smith started into a second tour, leaving Philadelphia in August, 1814.

ST. LOUIS IN 1814

They reached St. Louis in November and found a town of 2,000 inhabitants, of whom one-third were Americans, the remainder French Catholics. The strategic importance of its situation impresses them. There is "high probability that it will become a flourishing commercial town. . . . No place in the Western country, New Orleans excepted, has greater natural advantages." Hence they urge the sending out of a "young man of talents, piety and liberality." The people assure them that such a man by teaching and preaching would have adequate support, twelve hundred dollars per year.

Their first sermon was preached in the schoolhouse Nov. 6. The people urged them to stay, but they must press on. Smith stopped at Natchez to assist in the



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AMERICAN OCCUPATION OF NEW ORLEANS, 1803

dedication of a new Presbyterian church, and returned later and organized the First Presbyterian Church in 1817. Mills went on to New Orleans and distributed 3,000 French Testaments, which had been sent on by water. He disposed of a thousand the first week so clamorous were the people for the Bible in their own tongue.

WHO PREACHED THE FIRST SERMON

While Mills and Smith were the first Congregational or Presbyterian ministers to preach in St. Louis, I believe that the ever present Methodist circuit rider was the first Protestant preacher there. The Baptists claim that "Elder Thomas Johnson preached in what is now Cape Girardeau County in 1799 and that a year earlier Rev. John Clark preached in St. Louis in the house of a Baptist, who being a friend of the lieutenant governor, had secured permission to have the meeting, contrary to law. 'Father Clark' was then an Independent Methodist, who was Baptist in sentiment and later became such in connection."

THE APOSTLE OF MISSOURI

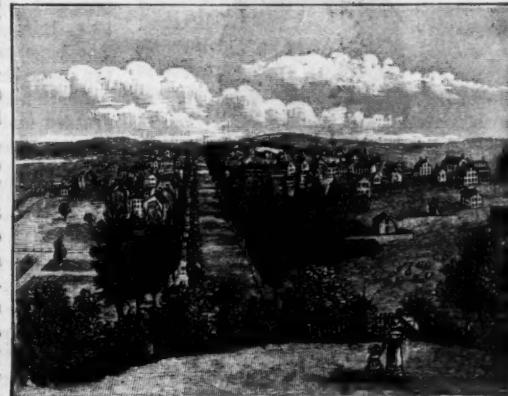
Whoever preached the first sermon, the first resident pastor in the city, yes, the apostle and evangelist for the whole territory, was Salmon Giddings. He was Connecticut born and like Mills educated at Williams (1811) and Andover (1814), and imbibed the missionary spirit of those institutions. He read with enthusiasm and ardor the reports of Mills and his companions. He was personally acquainted with Mills and after repeated interviews resolved to follow where he had blazed the trail. The day after Christmas, he left his home in Hartland, Ct., for his 1,200 mile trip on horseback to St. Louis, with a commission from the Missionary Society of Connecticut to do

missionary work in Missouri and Illinois—a large commission for a young, untried preacher, but he filled it to the uttermost.

He reached St. Louis April 6, 1816, and preached the next day. He found an "inveterate prejudice" against clergymen from New England, because of the prominent part the clergy had taken in the Federalist movement against the acquisition of the Louisiana Purchase. They feared lest it would "diminish the influence and weight of the North and aggravate the evils of slave representation." The weekly newspaper, the day before his arrival, cautioned the people not to receive him, or others like him, "for they are employed to disseminate the political creed of the men who employ them and send them out." He found, further, that the Bible Society which Mills had initiated had not matured, chiefly owing to the opposition of the Methodist preachers, who had a commission

ing tours of two to eight weeks at a time throughout the surrounding territory. Dr. Roy says: "In eight weeks he had ridden 700 miles, organized a church, preached in twenty places, baptized thirteen children, visited and prayed with many families and prepared the way for other churches." This tells on clothes, horse, man and pocket-book. The horse goes lame, clothes are ruined, but the man keeps ever on with unflinching courage. Yet it is hard to make both ends meet on a missionary's salary, when it costs three or four dollars to shoe the horse, seven dollars simply for making a coat, and ferry charges a dollar for horse and man.

The first year Giddings organized a church at Bellevue, eighty miles south of St. Louis, and one at Bonhomme, thirty miles west. Not until November, 1817, did he organize the First Presbyterian Church of St. Louis with nine members, five of them from the Hempstead family. One of them, Edward Hempstead, was first



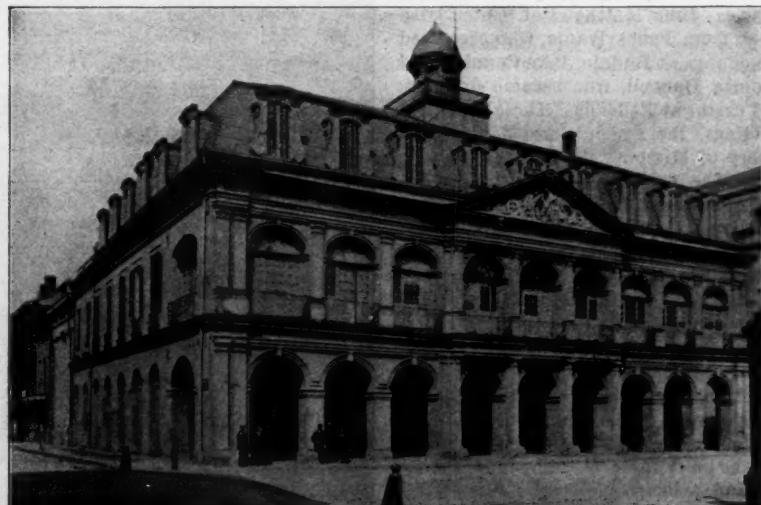
By permission. From Hitchcock's *Louisiana Purchase*. Ginn & Co., Publishers
WASHINGTON ONE HUNDRED YEARS AGO

on the sale of books and Bibles, and termed the Bible Society "a Yankee trick, a term common in this country for every imposition." Many of the Bibles left in the smaller places had been destroyed by the order of the Catholic priests. "You will see from this some of the difficulties and prejudices with which I have to contend, and that I need wisdom and grace to direct me," so he closed his first letter from St. Louis. He found a warm welcome and comfortable home, however, in the Hempstead family previously mentioned.

THE STRENUOUS LIFE OF A HOME MISSIONARY

He found less prejudice in the country than in the city, and early began preach-

delegate to Congress from Missouri. The church was without a building of its own until 1823-24. In the meantime, the pastor had been sent East in 1820 to the General Assembly in Philadelphia, and by the assembly as delegate to the General Associations of Connecticut and Massachusetts. While in New England he hoped to collect money for a church building, but after a mighty struggle Missouri had been admitted as a slave state. New England had no money for churches in slave states then.



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THE CABILDO, OR CITY HALL, NEW ORLEANS

GIDDINGS'S LATER LIFE

The church was dedicated in 1825; it was of brick, forty feet by sixty, and cost \$8,000, the pastor mortgaging his own house and lot to secure the funds necessary to complete it. He had during this time extended his labors into Illinois and organized eight churches there, besides six in Missouri, all of them Presbyterian. In 1822 he went on a mission to the Indian tribes in what is now Kansas and Nebraska. He held councils with the chiefs as to the establishment of schools and of mission stations, and advised the Government to pay their annuities in agricultural tools and domestic animals, and thus educate them industrially. He was installed pastor in St. Louis in November, 1826, married Miss Almira Collins in December and fourteen months later closed a life filled to the brim with service. He was hampered by asthma



By courtesy Chas. Scribner's Sons. From Cable's *The Creoles of Louisiana*
WILLIAM CHARLES COLE CLAIBORNE
Governor of Louisiana from 1803 to 1816

while yet a student, and in the first years of his service writes of "raising fresh blood from the lungs"; yet in twelve years he had done work that few strong men could have accomplished in a long life.

THE PRESBYTERY OF MISSOURI ORGANIZED

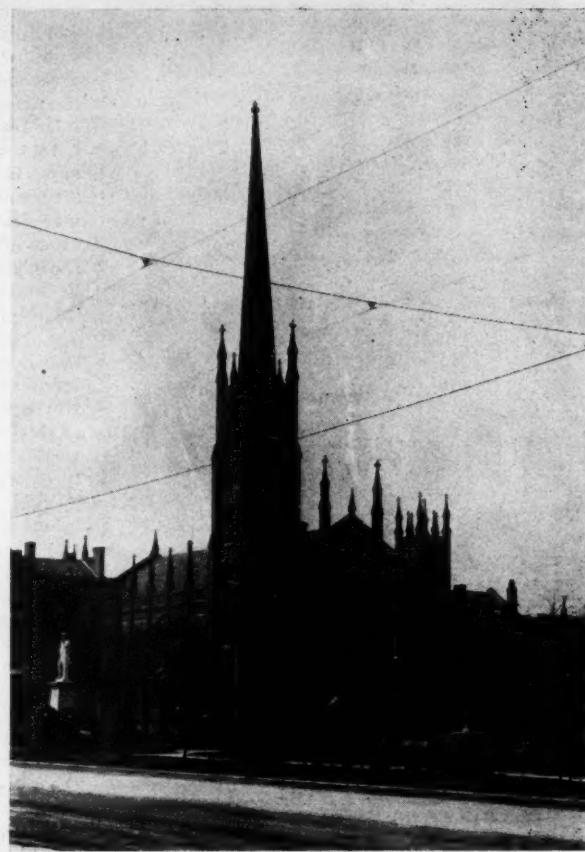
Some of the other pioneer preachers were Timothy Flint, who came a few weeks after Giddings and preached at St. Charles; John Matthews of Scotch-Irish stock from Pennsylvania, who organized the church at Buffalo, Pike County; and Thomas Donnell, who became first settled pastor at Bellevue. These three and Giddings, the leader, formed the presbytery of Missouri at St. Louis, Dec. 18, 1817. The first business of the Presbytery was the installation of Donnell at Bellevue. "The gentleman, though sick with the measles at the time, was inducted into office with happy auspices," writes Flint; and we may add remained there twenty-five years.

A BAPTIST PIONEER

Within seven years and within a few miles of each other in northwestern Connecticut were born the three men who did the most to bring Protestant preaching and principles to St. Louis—Mills, Giddings and John M. Peck. The latter, born in Litchfield, was a Congregationalist, but became a Baptist on his removal

to New York and was sent out with Rev. James E. Welch by the Baptist Triennial Convention as a missionary to Missouri, reaching St. Louis December 1817. He found "one-half at least of the Anglo-American population were infidels of a low, indecent grade and utterly worthless. Their nightly orgies were scenes of drunkenness and revelry. Among the frantic rites observed were the mock celebration of the Lord's Supper and burning the Bible.... The boast was often made that the Sabbath had never crossed and never should cross the Mississippi."

But it did, because of the sacrifice and heroism of such men as Giddings and Peck, who together formed the first Bible, Sunday School, Tract and Colonization Societies of St. Louis. Peck became later the agent of the American Bible Society and was also active in the new Sunday school movement. He was really father of the American Baptist Home Missionary Society, edited the first religious newspaper in the West, *The Pioneer*, and helped develop the education of the new country. Heart and soul he identified himself with his new home in the West and to build it up wrote *The Guide for Emigrants*. Dr. Lyman Beecher used to say that this man had led more valuable settlers into the Northwest than any other ten men. When there is added to this, his efforts so effective and success-



First Presbyterian Church, New Orleans

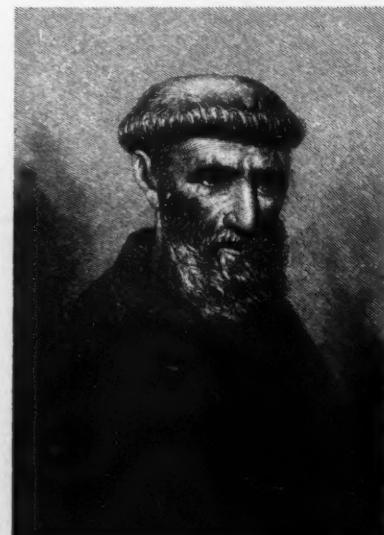
ful against a convention and slavery in Illinois in 1824 we begin to realize what one pioneer preacher of righteousness did for the Middle West.

WORK IN AND FOR NEW ORLEANS

Louisiana had not been forgotten. The Missionary Society of Connecticut had sent Elias Cornelius to New Orleans and he reached the city December, 1817. "The pious of different denominations had long been waiting for some one to break to them the bread of life. And forgetting the peculiarities of party were ready to rally round any evangelical minister of Christ and lend him their support and prayers," so runs the *Narrative of Missions* for 1818. "Hence," says Cornelius, "they received me with joy and gratitude and flocked to hear me preach." Almost immediately he formed a church, the First Presbyterian, which was incorporated by special act of the legislature. He refused the permanent pastorate, but recommended his friend, Sylvester Larned. Cornelius followed in the steps of Mills, who, on his second visit, just after the battle of New Orleans, visited barracks, hospitals and prisons, ministering tenderly to both Briton and American. So Cornelius devoted himself to the hospitals, jails, seamen and a "congregation of a couple of hundred of Africans"—a veritable city missionary. Sanitary and other reforms were adopted in the hospitals through his influence. "Defectives, dependents and delinquents" of all kinds had reason to bless his name and memory. When he left the city in 1818 a gold watch was given him as a testimonial by the citizens.

SYLVESTER LARNED A REAL SIR GALAHAD

Sylvester Larned was educated at Williams and Middlebury Colleges and An-



By courtesy Chas. Scribner's Sons. From Cable's *The Creoles of Louisiana*
REV. FATHER ANTONIO DE SEDELIA

dover and Princeton Seminaries and was sent out under a commission from the General Assembly of the Presbyterian Church. Reaching New Orleans in February, 1818 he found a city of 34,000 inhabitants and one Protestant church—Episcopal. His splendid personality and wonderful eloquence captured the city. In a short time there were established a monthly prayer meeting, a Sunday school, a Female Praying Society, a Female Orphan Society and a Female Domestic Society, whose object was to procure a city missionary to labor among the poor and sick, in the jails and hospitals. It was ever thus, the "females" and their institutions predominate.

On Jan. 8, 1819, the memorable anniversary of the Battle of New Orleans, the corner stone of a new church was laid, to be dedicated July 4 of the same year. Thus was patriotism and religion tactfully and enthusiastically joined. The city council gave two lots valued at \$6,000 and loaned \$10,000 besides. The church was of brick from Philadelphia, costing about \$40,000, and seating upwards of 2,000 people. The pastor's salary was \$4,000. Into all the higher life of the city he threw himself with all the enthusiasm of his generous nature. When told of a probable call to Baltimore, he replied, "that were I offered the Bishopric of Creation, I would not at this time leave New Orleans." He was to leave it for another call of duty and sacrifice. Remaining nobly at his post during the yellow fever epidemic, he fell a victim to that dreadful disease Aug. 31, 1820, on his twenty-fourth birthday. "For me to live is Christ, to die is gain" was the text of his last sermon, and this is the motto a loving city placed on the white marble monument ("emblematic of the simplicity and purity of his character") erected in Lafayette Square.

OTHER WORK AND WORKERS

About the same time that Cornelius reached New Orleans Samuel Royce was sent by the same society, "a missionary to the State of Louisiana," with headquarters at Alexandria on the Red River, and he ministered to scattered congregations, many of whom had never seen the face of a Protestant clergyman.

A significant testimony as to how New Orleans was regarded by the Protestants at first and also as to results early achieved is found in a letter, June 20, 1825, from William Shedd, a missionary to Tennessee, who had spent a winter in

New Orleans. He writes: "But a short time since New Orleans was thought almost beyond the reach of Christian sympathy and Christian efforts, and yet this

gave themselves to the work! It reminds one of the old story of Rome, how a great chasm opened in the forum, which the oracle said could be closed only when Rome cast into it the best she had. M. Quintius Curtius, a young noble, rightly divining that Rome's dearest possession was her noble sons, rode headlong into the chasm, which then closed. So not one, but many of New England's best sons threw themselves into the breach. Larned died at twenty-four, Daniel Smith at Natchez at thirty-four, Mills at thirty-five, Giddings after twelve years' service, Robinson of St. Charles after ten years' heroic work that deserves a story of itself. The other sacrifice is that of Congregationalism. Think of all she gave to Presbyterianism—the empire of the Mississippi Valley. Twelve of the first missionaries to Missouri were Congregationalists, nine of them sent by the Missionary Society of Connecticut. Williams College, Andover Seminary, the Missionary Society of Connecticut, the Congregational churches of Massachusetts and Connecticut pouring men and money unstintedly into building up another denomination and different system of church government because, forsooth, the democracy of the Pilgrims could not stand transplanting into the great West. Only time could demonstrate fully the fallacy. Congregationalism furnished nearly all the seed and sowers for the vast prairies of the Louisiana Purchase, and Presbyterianism has reaped a hundred, aye, a thousand fold.

"So then is neither he that planteth anything, neither he that watereth, but God that giveth the increase. Now he that planteth and he that watereth are one, but each shall receive his own reward, according to his labor. For we are God's fellow-workers; ye are God's tilled land."

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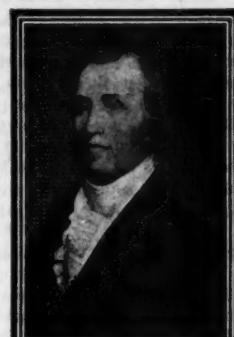
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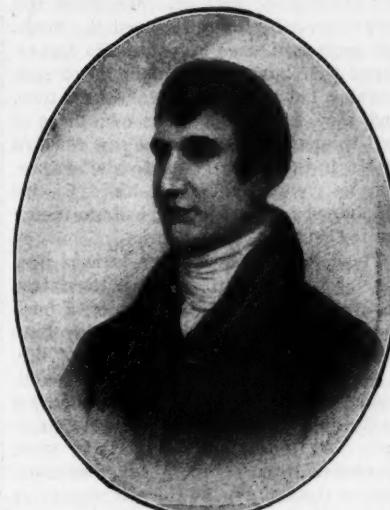
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By courtesy of The Review of Reviews
CAPT. WILLIAM CLARK
Explorer of the Missouri River

year, with one exception, they have made the largest contribution (\$500) of any Auxiliary Bible Society in the United States. Does not such a fact authorize hope and confidence and call for corresponding exertion?" So did the work of Mills and his companions bear fruit.



By courtesy of The Review of Reviews
CAPT. MERIWETHER LEWIS
Explorer and Governor

THE KEYNOTE SACRIFICE

The one word which has rung through this story as I have read it in faded, torn journals, century-old letters and forgotten biographies has been "sacrifice." How unsparingly, unhesitatingly these men



By courtesy of The Review of Reviews

JAMES MONROE

ROBERT LIVINGSTON

BARBE MARBOIS

The Signers of the Treaty Ceding Louisiana to the United States

Publicans and Sinners *

By Rev. A. E. Dunning

Three of the most tender parables of Jesus are his answer to the leaders in the church who found fault with him because publicans and sinners were attracted to him and because he welcomed them in social fellowship. "This man receiveth sinners and eateth with them," said the Pharisees and scribes contemptuously. Then Jesus told them three stories, of a lost sheep, a lost coin and a lost son. The leaders needed to know how God regarded publicans and sinners, and also how he regarded themselves. The effect of these parables is cumulative. They belong together. The man who lost one sheep out of his flock of one hundred, and the woman who lost one coin out of her chaplet of ten, seemed to value what they had lost more than what they still possessed. But in fact it was the sense of loss and not any superlative estimate of value which fixed the attention of the shepherd on the wandering sheep and of the woman on the missing coin.

These two parables lead up to the third to emphasize the truth that paternal love gave keenness to the father's anxiety over his lost boy, and to his joy in recovering him. But his love was not greater for the prodigal than for the loyal son, and this truth is as important as the other. The story of the lost son is only a fragment when the other son is excluded. Proportionately too much attention has been given to the first part of this parable. The correct title is not "the parable of the prodigal son," but

A STORY OF TWO BROTHERS

I shall not attempt to analyze this parable into its elements showing the character of God and his relation to his faithless and faithful children. I have often done this, but usually with the feeling that it weakened the impression of this exquisite Eastern story perfect in its own language. I shall only point out certain truths which should be kept prominently in mind in teaching its meaning.

1. *The improvident son restored.* First and always he was a son, and not an alien. Only a son could have acted so shamefully, and only a father could have shown such magnanimous love. Every human being is a child of God. If that were not true this story would never have won its place as "the pearl of parables."

The son could not remain a child. He had to make his own choice. His father could not have made him noble by keeping back his share of the inheritance and shutting him up at home. It is sometimes said that when parents are faithful their children will always grow up good. That is a curious comment on this parable. It probably would not have become current if the church had always held that evil as really as good men and women have God for their Father. The parents' influence is great but it is not absolute.

A mulatto boy was recently found guilty of a crime, and the judge in sentencing him censured severely his parents, declaring that if they had taken proper care of him he would not have gone to the bad. His black mother who had learned by sad experience the waywardness of a child of mixed races, tortured beyond endurance, rose in the court and begged the privilege of asking one question. When it was granted she said, "Judge, have you ever had a yaller boy?" The judge admitted that he never had. "Then shet up," said the mother. It was a cry of outraged nature against injustice.

The son grown to manhood chose what the world offered him and gave his inheritance for it. Then he found that his inheritance was wasted, and that in consequence the world's offer was withdrawn.

He discovered that his condition of want was as much by his own choice as his riotous living had been. He had a home and a father. His remembrance of that was his coming to himself.

The returning prodigal did not take

* International Sunday School Lesson for May 15. The Prodigal Son. Text, Luke 15: 11-24.

home with him what he had carried away. But he found all that he had abandoned. He did not realize that fully till he had reached his home. He meant to return as a servant. A son can never be the hired servant of a genuine father.

2. *The provident son disappointed.* One of the temptations of a righteous child of God is to be jealous of his Father's love for his sinning brother. The elder son would probably have received the prodigal back as a hired servant. He had escaped the shame of the memory of riotous sins, but he lacked a generous nature, and that lack brought its own class of evil things. He thought he saw rewards of sin in the honor given to his brother, and he coveted them for himself. He misjudged his father and had no mercy for his brother.

The elder brother had not learned how much better is a life without the fatted calf than with it and the memory of feeding with swine; without a holiday than with it and the record of a misspent life.

The Pharisees felt toward the publicans and sinners with whom Christ ate as the elder brother felt toward the prodigal. At most they would have them treated as hired servants, never as members of the family. So the self-respecting Christian often feels now. Divine love seems to him weak and divine justice perverted in covering the prodigal's rags with a royal robe.

The heart of God is too large for us to comprehend. He comes in Christ to the repentant sinner who has rejected the gifts bought by Christ's sacrifice, rejected them with a spirit of selfishness too mean to be described, and he watches still to welcome the first desire of his lost child to return to him.

W. H. M. A. at Lowell

The Woman's Home Missionary Association held its semiannual meeting in the Kirk Street Church in Lowell, April 27, with a large attendance in spite of the rain. In the address of welcome attention was called to the fact that Lowell is one of the foreign cities of the United States. In certain districts every sign board bears a foreign name.

The special work of the association was presented by Miss Lizzie D. White, who showed its close relations to the five national societies and its important service among the foreign-speaking immigrants.

The Strangers within Our Gates was the theme of a fine address, in which Sec. F. E. Enrich took his favorite ground that the most serious problems the nation has to face are

not its imported problems so much as its native ones; and that we have more reason to welcome than to fear the hosts pouring in upon us. After the appalling accounts of need and degradation set forth by other speakers one welcomed Dr. Enrich's reminder of Sojourner Truth's question put to Douglass after one of his Jeremiads, "Frederick, is God dead?"

It is almost a pity to allow Miss De Busk to tell her tale of New Mexico needs as a part of a composite program, for it is so heartrending and so imperative that it ought to be left ringing in the ears, undimmed by other appeals.

Supt. Horace Sanderson of Colorado spoke for the C. H. M. S. work among miners. To the familiar question, "Does it pay?" he answered, "It would pay if it was *your* boy." Mrs. Annie McLean White, once a missionary in Utah, now president of the Presbyterian W. H. M. S., explained in a forcible way the insidious evils of Mormonism, and gave a brilliant description of the unseating of Brigham Roberts which she witnessed from the gallery of Congress. Sec. G. H. Guttersen closed the program with a strong address on the Southern problem in its bearing on the white man, as well as the black. He made a telling plea for patience, as well as justice. A. G. W.

Aspirations are inspirations.—Charles Gordon Ames.

The Home and Its Outlook

A WISE law of the State of Illinois brings all delinquent children and neglectful parents in the city of Chicago under the jurisdiction of a special court. When that court was constituted the judges of the Circuit Court, under the provisions of the law, selected one of their own number to organize and preside over it. We take pleasure

A Judge of the Juvenile Court
in offering our readers this week an article by Judge Richard S. Tuthill who was so chosen to organize this court and who has presided over it for five years to the great content of all right-thinking people. His article on The Father and His Boy gives evidence of the kindness, wholly unmixed with sentimentality which has characterized his handling of the cases which have come before him. Judge Tuthill was an Illinois boy who took his college training in Vermont. He served through the war as a Union scout, studied law and became district attorney and judge of the Circuit Court. He is interested in boys not only as a judge but also as a private citizen, as appears in a school for neglected boys which he was instrumental in founding at St. Charles and in frequent thoughtful help for individuals. These words of counsel for busy fathers reflect his desire for genuine success through character for all the boys of the country.

The Bluebirds' Homestead

BY C. M. CARR

The havoc among the birds caused by the severity of the past winter, must have reminded many of the heavy losses among the bluebirds nine years ago, when the winter in the South was so excessively cold. Of all our birds we watch most

eagerly for the first sight or sound of the bluebird and their loss was sadly mourned. It is recorded that "in the region west of Boston swept by a twelve-mile radius, only two bluebirds' nests could be heard of in the spring of 1895 and only one in that of 1896." For two years even a glimpse of a bluebird was reported as welcome news.

But early in the spring of 1897 a pair arrived and almost directly took possession of a hole in an old apple tree in sight of our windows. They were not quite ready to use it, but they warned all bird callers that it was their claim and they meant to hold it. Until the nest was occupied they visited the hole frequently, and usually kept in sight of it. Then as neither was to be seen, I wondered if an outside guard was no longer considered necessary.

I found out one day when a woodpecker paused with its head close to the hole. There came one flash of bright blue and by its hasty retreat the woodpecker acknowledged the bluebird's claim, even though it may have known that the first improvements were made by one of its own kind.

Any one who thinks birds have a painfully hard time rearing their young, should have been able to watch this pair through the season. As they raised three broods, no birds could well have been kept much busier, and certainly no happier pair was ever seen. The first brood left the nest the last of April or first of May. About the middle of June the second was ready to start; and by the sixth of August the third brood was on the wing. Like the earlier ones this brood was soon taken away from the vicinity of the buildings.

After this we naturally thought that

we should see little more of them that year; but early in September some were often seen on or near the home tree; and before the month was out all had returned. The three broods must have prospered, for the little flock seemed to number a dozen or more. Until then it had never occurred to us that inexperienced young birds must need extra drill in using their wings, to prepare them for their long journey South, but we found that these had returned to the scene of their first flight, for their fall training. Day after day through all the warmest of the fall weather they took their exercise in or near our dooryard, and to have so many bluebirds flitting back and forth at once, was one of the prettiest of sights. One who witnessed it could ever after cherish not only the vision of one bluebird heralding the spring, but a much rarer companion picture of a dozen engaged in their fall training.

No regularity of speed or motion appeared to be required. The one thing insisted on was that all should exercise at once. Many times it was observed that when one stopped and seemed disposed to prolong its rest, another would approach it and gently urge it to renew its flight. Whether this duty of stirring up a laggard was performed by its mates or the parents was uncertain. It looked as if it belonged to whichever first caught sight of the truant. We were, however, almost certain that it was one of the parent birds which so often paused for a moment at the entrance of the nest. They had good reason for having a special attachment for their summer dwelling and late in the fall one was seen taking what was probably the last loving look at the old home.

A Study in Christian Fatherhood

The Father and His Boy

By Judge Richard S. Tuthill of the Juvenile Court, Chicago

Character Developed in Companionship

The training of girls is peculiarly the mother's work, and not even a father should much interfere, save in the way of suggestion and to give sanction and aid from time to time. All know how absolutely devoted, how faithful and persistent, is the love of a mother. No disgrace can separate; only the grave can end, for the life that now is, maternal endeavor and hope for the return of her wayward child to the paths of right living. But for boys there is need not only of the mother's care and loving watchfulness, but also of the father's wise, patient, persistent solicitude and active interest.

It is not much to be wondered at that fathers, occupied in wearying labor to provide for the physical requirements of the family, should leave to the mother the "bringing up" of both sons and daughters. I find no fault with money-making. He spoke wisely who said that men are rarely more innocently employed than in making money, earning it and saving it. Let us not, however, lose sight of the end in the fierce endeavor to obtain what, after all, is only means to the end. Our sons' physical, mental and

moral well-being, their characters, are of infinitely more concern to us and to the race than silver or gold. True manhood is the heritage that a wise father will wish to leave to his child. But this he cannot bequeath in his "last will and testament." Character, including in one word manhood, courage, honesty, faithfulness to duty, is the result of education and training in the formative period of life. It must be built up day by day and year by year, just as with nourishing food and exercise a vigorous body is built up.

THE FATHER'S OPPORTUNITY

It perhaps would be deemed presumptuous to lay down rules for this character building. To each child the Creator gave the father who should be companion, guide, protector and friend. A father cannot escape the conclusion that here is found his greatest responsibility. If by reason of brutish sensuality and self-indulgence, or through carelessness and negligence, he fails to discharge this duty, the natural law of cause and effect is not more sure than that sooner or later

he will come to know bitter though unavailing remorse, and tears which shall burn his soul.

I am not preaching, but uttering words of truth and soberness. I believe, as firmly as I believe that there is an Almighty Power which made the universe and caused the blade of grass to grow, that this same infinitely wise and helpful Being whom we are taught by the Master to call "our Father," will teach the humblest and most ignorant, as well as the mighty and the learned, who earnestly desire this knowledge, how each may best bring up his son to be an honest, industrious, self-respecting and respected man. If the earnest desire and persistent purpose be in his heart, the right word to be spoken in admonition, warning and counsel will come to the lips; and the tone and inflection which will reach the heart of the child will not be wanting.

COMRADE AND FRIEND

But this can only be through companionship. We must live with our boys, be their comrades and enter into their pleas-

ures and their sorrows. Herein many fathers—"good" fathers, Christian fathers, churchgoing fathers—fail and fall short. There are fathers who surround themselves, even among their children, with a cloak of dignity that makes them strangers in their own families. Contemplating one of these, I think of the Frenchman's definition of "dignity"—"A certain mysterious carriage of the body to conceal the defects of the mind."

Let the father often recur to his own experience as a boy. No doubt your boy lives in a different environment, yet boys are boys, and you can well remember how you felt when you were of his age. If, looking back, you feel that your father in some cases erred in his treatment of you, learn from this how in wisdom, fairness and justice to treat your son, so that you may avoid your father's error. If the berating given you by your father or a teacher was in your estimation unjust, sometimes brutal and almost invariably a miserable mistake, be constantly on your guard that you do not by harsh and unnecessary censure, awake in your son the demon of hate and rebellion against all authority.

Remember that the faults of character you discover in him are but reproductions of your own traits. Has he a quick temper? How is your own, even now in your maturer years? Have you yet learned that in order to govern others one must first learn to govern himself? Is he obstinate, self-willed, conceited at times? Ask his mother, or better, your mother, if she has ever detected such traits in you? Has he been disobedient? Can you not recall another such a boy? Be patient; character growth is slow. Your boy has yet many inches to grow in height ere he becomes a man. When ill, you do not scold or storm at him, nor do you reprove him too much, though his illness is due to eating green apples in utter disregard of your injunctions. You proceed to cure him, and hope he has learned his lesson as you did yours, when you too were a disobedient son. Thus shall he learn, from you and through experience, the lessons of life—that fire burns, that wrongdoing will bring pain, disgrace and trouble to him and to those he loves.

CONFIDENCE WON BY CONFIDENCE

If you will be his companion, his playmate; if you will enter into his thoughts, be part of his daily life, go with him sometimes to the games he is interested in; share his troubles, be they ever so insignificant; invite his absolute trust by treating his communications with inviolable and sacred confidence—you will soon learn that you have gained an influence over him that shall last as long as your life, and guide him after you are gone. If you do this, and do not foolishly drive him and his confidences from you or by reproach and harmful punishments chill and terrorize him, he will cling to you as to the best and truest friend.

You need recreation and pleasure, it is the law of our nature. For a stronger reason does your son. It is the nature of the young of all animals to sport and play. Thus the mind as well as the body of the child is best developed. Let the boy play, as God intended. Find not too often fault that he mars the furniture or breaks an occasional window.

Cultivate a taste for good reading by reading aloud good books, and guard with never failing watchfulness against bad books and bad associates. Talk to him about the boys he plays with, and find out whether they use bad words or do things you and his mother and teachers have taught him are wrong. All these things you can find out without letting him feel that he has "told on" another boy. Then tell him in kind but earnest words that association with boys who use foul or profane words, or who do things which such boys usually do, can only result in injury; and appeal to him on his own account, to his mother's and sisters' account, to abandon such companionship. Persuade rather than punish; appeal to manhood, and pride—pride of character and pride of family.

PUNISHMENT AND EXAMPLE

If punishment be needed, as sometimes in moderation it is, let it be wisely and temperately administered, not in anger or unreasoning passion. Deprivation of a pleasure will often produce results which no amount of beating ever could. I am told that in Chicago's admirable Parental School, the little fellows are easily influenced to become obedient and well behaved through the dessert given or denied at dinner. What may influence one, does not always another. Know your boy, gain his confidence, make him feel that there is no one in all the world in whose unselfish regard he can place such implicit trust; that you are, in truth, a part of him, and that his happiness and welfare are dearer to you than life itself. This relation once established, the influence of the father over the son—and not less to be desired, the influence of the son over the father—will result not alone in mutual advantage, but in the purest pleasure.

Our example will have deep and lasting influence over the character and conduct of our sons. If this example be not clean, straightforward, honest and true, beware lest your son come to pay little heed to words of counsel, be they ever so wise. Take heed that your weak and faulty life does not cause your advice and yourself to be viewed with indifference if not contempt.

I shall not dwell upon the duty of churchgoing and religious instruction. All that has been said, presupposes this. Teach your son that each of us is responsible for his conduct, and that the laws of the Creator will bring upon him who disobeys them a certain penalty. Yet, be on your guard not to "preach" too much. Never become impatient or angry because your boy disagrees with you. Reason with him, but do not sneer. There is neither courtesy, tact nor argument in a sneer. Treat boys with respect. Listen to their views. Draw them out and let them see that you trust them. Even when you become satisfied that one is not worthy, I would hesitate to let him know the extent of my distrust. Never let him think that you think he cannot become a good and useful man, if only he will sincerely wish and try to do what is right. He who made the heart alone can tell what word, what act of yours, may serve to check and save the disobedient and wayward child. We can at least keep on trying and hoping—always hoping.

Closet and Altar

GOD AND THE INDIVIDUAL

He calleth his own sheep by name and leadeth them out.

Christianity is the saving of the individuality of man, and it is the thing best worth saving—not only for the man himself, but for the whole race.—*Stopford A. Brooke.*

The first duty of the Christian man is to be himself, to play the man, and to avoid parrot-like repetitions of every kind.—*Hugh Falconer.*

When I reflect how little I have done

*And add to that how little I have seen,
Then furthermore how little I have won
Of joy, or good, how little known, or been;
I long for other life more full, more keen,
And yearn to change with such as well have*

run—

*Yet reason mocks me—nay the soul I ween,
Granted her choice would dare to change with
none;
No, not to feel, as Blondel when his lay
Pierced the strong tower and Richard answered*

it—

*No, not to do as Eustice on the day
He left fair Calais to her weeping fit—
No, not to be Columbus waked from sleep
When his new world rose from the charmed*

deep.

—*Jean Ingelow.*

We ought to grow out of our own roots; our inherent propriety of constitution is the best nucleus for our own formation. This fitness, whether it be a higher or a humbler one, is the gift of the Holy Spirit which we must stir up and bring to maturity.—*J. B. Mozley.*

It is through a thousand tryings and a thousand failures that we come to find what is really our own. That is one of the great gains of earnest duty. We learn from it the confines of our kingdom. It is by action that there is taken from us that which we only seem to have.—*G. H. Morrison.*

In the Old Testament we seem ever to have sounding in our ears the primeval doctrine that man was made in the image of God. But in the New there is added to this, "Ye are not your own; ye are bought with a price." That which was once a sin against the original creation has become a sin against the cross of the Redeemer.—*Frederick Temple.*

Father, and Lover of this strange nature which I call self, when I am weary of its limitations and impatient with its follies, when death threatens before I have worked out the smallest of its problems or weakness saps my courage and my hope, sustain Thou me and teach me what Thou hast designed to accomplish in my life. Let my gifts be for Thy disposing, that I may have a heart at peace in Thee. Speak to my better self, that the poorer by disuse may fall away and leave me wholly ready to Thy hand. By Thy trust in me, through these large gifts of sense and thought, of earth's delight and new opportunity in each new day let me have visions of Thy purpose in the eternal years. Forgive my sins, and first and most the folly of my unbelief, the cowardice that holds me back from venturing with Christ. In His name. Amen.

The Children's Page

The little mother had begun to look for the children trooping home from school. Down the street she saw the expressman coming, and was just in time to see him unload a box with slats, through which could be seen some kind of a feathered creature.

"Here's somethin' addressed to Mary," said the driver. "Guess yer goin' inter the poultry business, hey?"

The little mother was looking bewildered, when up rushed the children—Mary, Susie and Gus.

"What have you got, Mamma? O, my! see the goose! Isn't that funny!"

"The box is addressed to you, Mary," said Mrs. Hewes, "I rather think from the writing it's from your Uncle John. We'll get William to open the box and put the goose in the barn."

When Papa came home he brought a letter from Uncle John which solved the mystery. It appeared he had raised a flock of geese that year, and, for some reason, one of the number, a gander, had been unpopular, so much so that the others had driven him away. Uncle John noticed his lonesome condition, and had made a pet of him. Then he thought of his niece Mary, and sent the gander to her for a present.

The children could hardly wait until morning and the early hours found them before the pen of their feathered pet.

"What'll we name him, Mary?" said Gus.

"O, I don't know. But we've got to think of something."

The family had a way of giving names taken from books they were reading or from special characteristics of the creature. The cows were "Trilby" and "Polly Pepper." Big Brother's Saint Bernard was called "Moreover," because he had heard somebody reading a story once and the phrase, "Moreover, the dog came also," had caught his ear. Then a cat, which had a peculiarly insinuating manner of moving about, was named "Eely," and another, on account of an extra toe on each foot, bore the name of "Thomas Puddefoot."

Various names were suggested, but finally one of the children said, "He throws back his head just the way Willis Grant does, let's call him Willis!"

So Willis it was, and soon all the children in the neighborhood knew Willis, and the gander, too, learned his name.

A queer bird indeed! evidently preferring the companionship of man to that of geese. He was built on somewhat more slender and swanlike lines than the ordinary gander, his feathers being of a soft shade of gray, touched with white. He delighted in chasing the children

Old Willis, the Gander Unique

By Eva L. Shorey



WILLIS, THE GANDER

around like a dog or cat, and, like a certain well-known pet, sometimes followed Mary to school, much to her embarrassment. He watched for the children's coming, and ran down the street to meet them, saluting them as he went.

Papa had a great fancy for seeing little ducks waddling around the place, and every spring would buy a lot of ducks' eggs, put them under an obliging hen to hatch, and when her feathered brood appeared they were the dearest little things imaginable. Here was where Willis saw an opportunity of occupying his leisure moments. When the ducklings appeared, he would march up, coolly drive off the hen and take complete possession. The way he trotted the little waddlers about was a caution, but they followed without question and came at his discordant summons. As they grew larger and the flock started off to search for bugs, Willis in the lead, with proudly uplifted head, the ducks following in single file, it was an imposing sight.

Mary taught him many little tricks. She would say, as she stroked his smooth back, "Well, how is Willis today?" and the gray gander would lay his long swanlike neck on her shoulder, with his yellow bill against her face, and in his "quack" language reply, "Pretty well, thank you, only I miss you when you're at school!"

One night there was to be a church entertainment and some brilliant person thought of having Mary dressed as "Old Mother Goose," with Willis for the "Goose."

Willis was brought in a basket and deposited in an anteroom until Mary came, robed in an ideal Mother Goose costume, secured her "Goose," and marched into the hall, with Willis following close at her heels. He chased her up the steps to the stage, his flat feet slapping down on

The Story of an Odd Household Pet

the smooth floor, and together they went through their act. Mary talked, recited "Goosey, goosey gander," and other rhymes, and Willis responded with his language. The effect was ludicrous and it was quite the hit of the evening.

But that was not the only time Willis made his presence known that evening. He was again incarcerated in the closet and told to be good. All went well, until the star of the evening made her appearance. As the singer's sweet voice began to fill the hall and the audience was listening with rapt attention, suddenly Willis's loud and discordant honk arose and as the musician proceeded, so did he, louder and more shrill, until the singer was so clearly outclassed, that she left the field. Poor Mary was heartbroken and that was the last time she permitted Willis to appear behind the footlights.

The gander must have been related to the tramp family in some way, for, strange as it may seem, he had a great aversion to water, at least in large quantities. Just behind Mary's house was a beautiful lake, with rushes and long grasses at one end, a perfect paradise for ducks and geese, where nice, fat bugs abounded. But Willis would have none of it.

Once only did he go across the lake, and that was an awe-inspiring sight. Just opposite the Hewes grove was a large farmhouse, where dwelt a big flock of geese. The important leader of the tribe thought he owned the lake on both sides, and once, when he was oppressively familiar, Willis decided that patience had ceased to be a virtue. With a swoop and a swirl he started for the intruder, chased him through the water to the middle of the lake, and there waged a furious battle, which even now the small boys like to tell about. The water foamed, the feathers flew, the air was discordant with shrieks, while the flocks of each leader drew back affrighted. When the smoke of battle rolled away, Willis was seen driving the vanquished gander at a swift pace toward his own shore, a sadder but a wiser bird. Then the conqueror proudly turned and churned back to his ducks, with plumage slightly ruffled, but with head aloft and eye undimmed.

Papa delighted in driving the ducks to water for a swim, but Willis would hang back like a sulky child and it took the persuasion of the entire family to get him even to the shore, where he would stand and look at his adopted infants disporting in the water, standing on their heads and going through all kinds of antics. But give him a tub or pail of water and he fairly reveled in it, throwing sprays over his head and letting it run down his back in streams.

As the children grew up, Willis was a little neglected. It was then he turned to Papa and became his ardent admirer. He followed him everywhere, about the place, down town to the office and even to the train one morning. He became intensely jealous of the attention which Papa bestowed upon the children, particularly Mary, and would try to drive her away whenever Papa put his arm about her. He often went down into the grove, and while Papa took a nap under the trees Willis stood guard, snapping at the flies and mosquitoes as they flew about Papa's face. He would also follow Mamma into the garden and "talk" to her while she worked among the flowers.

"How old is Willis, anyway?" a caller asked one day.

"Why, let me see," said little mother. "He came before Jennie was born. That makes fifteen years we've had him! I didn't realize he was so old!"

So he became "old Willis," and yet each spring he took charge of the flock of ducks. But as the years went by the family could see he was failing.

One day William rushed into the house and announced that old Willis was dead, and when the children, now young ladies, and Augustus, home on a college vacation, hastened out to the barn in the old impetuous way, it was with tears in their eyes they beheld the lordly head laid low for the first time in his history.

They made a grave for their old playmate in the spot dedicated to the dead cats and other deceased pets. The family stood around, likewise the children of the neighborhood, the latter a new crowd since Willis's advent, with the dog looking on out of his sharp eyes.

The poet (?) of the family got out a pencil, while William arranged a board over the grave, and soon a piece of paper, bearing these words, was tacked on:

Here lies old Willis—
The gander unique;
His age full twenty,
If the records we seek.

An exile from home,
By his kin ostracized;
In the land of adoption,
As a pet highly prized.

Farewell, Sir Willis,
So lordly of mien;
In your last, lowly bed,
May your rest be serene.

The Way of the World

Good stories always are too short,
The dull ones are too long;
Nice people always go too soon;
There must be something wrong.

I'd like to find a story-book,
The best I've ever read,
Which should go on forever 'n' ever,
At least, till I was dead.

My porridge bowl is much too big,
The pie plate is too small;
The fattest cherries hang too high;
It isn't right at all.

I wish the cook would bake a pie
As big as that full moon,
And then a little one besides,
To eat tomorrow noon.

—Florence Wilkinson, in *Kings and Queens*.

If your spirits are low, do something,
and if you have been doing something, do
something different.—E. E. Hale.

A Concrete Case for a Scientific Method*

By Rev. Samuel W. Dike, LL. D.

How to meet the need for larger salaries for ministers is a question which is receiving careful consideration in many quarters. The conventional answer is, Get the churches to give more for the purpose, or possibly ask ministers to be more self-sacrificing. That is, put your hand on the best remedy you can think of and apply it vigorously, then try something else. This is working by rule of thumb.

Now let us go at the problem more scientifically, remembering that, as Mr. Huxley used to say, "Science is after all only trained and organized common sense." Assuming that we have all the facts before us, as to where these small-salaried ministers are—in city, village or country town—with many or few churches near them, a native or foreign population and so on, let us call to our aid one branch of scientific study known as the comparative method.

We begin with the sociological principle that the local church, the school, the factory and the town are each essentially similar types in four classes of institutions. They are, therefore, comparable with each other, and the changes in the others must help us see what may happen in the church. How, for example, have structural and functional changes in the three affected the support of administration? The briefest outline of two is all that can be given but it will show the method and its value.

The school district was nearly the unit of the educational work of fifty years ago. It hired its own teachers and paid them as it could afford. Each teacher taught a little of everything in unmethodical ways and with little supervision. Studies were uncorrelated, the product was often poor and the pay small.

All this has gradually changed. Consolidation, division of labor, expert work and supervision, with other features of systematic organization, have brought better pay and better results.

Take another example—the little factory of our fathers' time. Here the change is less dependent on law for its shape. Economic interest has been the chief force. The little factory of thirty years ago was a simple affair. One man, a partnership of two or three, or a little company of resident stockholders both owned and operated it. Sometimes, however, a superintendent with a small salary had it in charge. A variety of things were done by people who turned their hands to various kinds of work. All the processes of manufacture were completed in this one mill, or in that and the homes near by. The little factory bought its own supplies, sold its own goods and managed its own affairs directly.

Now the little factories have grown into big ones or have disappeared except where special conditions have favored them. With dams raised, enlarged reservoirs, improved water wheels and steam, they have increased power. Corporations of non-resident stockholders and associations of these in trusts have widened their constituency of control and service and lifted them above the provincial limitations of other days. The processes of spinning, dyeing, weaving and others are carefully separated, often divided between different companies. Careful specialization and the most economic adjustments are made so that each part of the work is exactly fitted both in quantity and quality to the needs of the whole. Superintendence, bookkeeping, buying, selling are assigned to well-trained experts. Large salaries become possible and are cheerfully paid to competent officials.

Like changes may be found in political institutions, though here the movement has been much slower since it has covered a far longer period. For the exigencies of government be-

gan centuries ago to compel peoples to go through them. The point directly bearing on our study is that the efficiency and compensation of the chief servants of communities, organized for various objects, is largely dependent on their structure, and that increase of salary has come as better organization has made it possible.

Lastly, we now turn to the little churches and see how far their structural changes affect this problem. The little church is as common as ever and perhaps smaller than ever. And the large church is constituted in very much the same way that the small one is. A greater variety of things is now done in most churches, and the teacher and chief official of the church has far more interests and kinds of work than his predecessor of fifty years ago. Pulpit, Sunday school, Endeavor Society, catechetical class, weekly conference meeting and the home, for example, are all at work in religious instruction, but with little well-defined limits for each. Missionary interest is cared for in three or four ways. And so with other work.

The official head of the church is a teacher in all sorts of subjects. He is also a pastor and a director of a collection of unorganized, uncorrelated societies and committees. He is a leader in civic reform and philanthropies. He is unable in his various distractions to do anything extremely well. His is the one calling in life that has profited little by specialization. On the contrary the drift in his case is all the other way. He is the one highly trained man who does not have the advantages of system and specialization.

Such a method of study forces upon the attention the larger and inclusive problem of the possible reconstruction of our entire ecclesiastical system. The other part of the comparative method, which discovers the differences in the types to which the local church belongs and estimates their due force in continuing the present system in church structure, is an important scientific agency in the suggested line of study. But that must be left with the mere mention of it.

A dozen other practical problems before our churches need to be surveyed by this and other methods of scientific study before we can wisely say much about their solution. Many of these, like the one I have selected, are so far within the province of comparative sociology, that under the methods of this new department of science they will quickly take on new significance and yield unexpectedly rich results. I know of no more promising field for practical results in use of scientific methods than that afforded by the urgent questions that our Congregational churches are constantly raising, but which so far generally get little more than a purely empirical treatment.

Mills College, California, is pushing vigorously for a position on the Pacific coast similar to that of the leading colleges for women on the Atlantic seaboard. With such able advisers and generous friends as Rev. C. R. Brown, D. D., Mayor Warren Olney and Mr. and Mrs. F. M. Smith of Oakland, and with Mrs. Mills still at the head of the teaching force, it can hardly fail to register marked progress during the next few years. It has recently dedicated a handsome campanile tower, in which is housed a chime of bells, the gift of David Hewes, cast in Cincinnati for the Columbian Exposition of 1893. The beautiful structure designed by Miss Julia Morgan of Berkeley is of the Moorish Spanish type of architecture and makes a valuable addition to the group of buildings already on the ground. Its dedication on Founders' Day, April 14, was made a festive occasion, many graduates returning.

A Scientific Study of Self

The Autobiography of Herbert Spencer

An Unconscious Portrait of Character

Seldom, indeed, does a man so deliberately make himself a subject for close scientific inquiry in his heredity, habits of mind and intellectual accomplishment as Mr. Spencer did in this extended story of his life. The aim has been to make a document for scientific study and comparison. It leaves on the reader's mind, however, not only the impression which the author intended, but also a graphic unconscious picture of an unusual man. It tells us little that is new, perhaps, of the author's philosophical opinions. It does, indeed, shed some light on the genesis and results in personal thinking of the system which he developed and expressed. But its chief interest for the general public must be in this personal unconscious self-revelation.

We have, then, a man of keenest analytical powers, a scholar and teacher whose task in life it was to formulate the scattered elements of a world philosophy. From the first he discovers himself to us as an intellectual rebel. His challenge is universal. "I no more pin my faith," he says, "on the opinions of a classically-educated man about things Greek, than I pin my faith on the opinions of a clergyman about things Hebrew." He speaks of his "habitual non-conformity." He tells us that he was "constitutionally wanting in reticence," which seems to be by his own account a euphemism for an often brutal frankness of fault finding. He is the type of the confident self-educated man who is always in opposition. He relates, for instance, that Lyell's argument against the development of species went far to convince him that the theory of development must be true. He was an impatient reader, with little sense of the historical continuity of thought. His lifelong "constitutional idleness" required the spur of "an object at once large and distinct."

(An Autobiography, by Herbert Spencer. Vols. I, II. pp. 655, 613. D. Appleton & Co. \$5.50 net.)

The one poem which he most admired was Shelley's drama of rebellion, *Prometheus Unbound*. These qualities standing by themselves must have resulted in a barren intellectual life. They were joined in him, however, with constructive thought and a wide sense of the broader relations of phenomena. The iconoclastic passion was rendered fruitful by an equal passion for combination and construction.

Mr. Spencer calls himself a rolling stone. He tried his hand at teaching, painting and modeling, editing, civil engineering, and finally found his true life-work in philosophy. His career affords a striking instance of the dependence of the world upon financial accumulation and inherited means for its higher intellectual progress. He lived for his books and not by them. They were, indeed, a perpetual financial drain; and had it not been for opportune legacies and the assistance of American friends under the leadership of Mr. Youmans, publication of the *Synthetic Philosophy* might never have been carried through.

The book is less rich than we had hoped in pictures of contemporary life. It contains interesting glimpses, indeed, of that group of scientific interpreters with which the author was specially connected. Its most striking portrait is that of George Eliot, whom Mr. Spencer knew intimately and greatly admired; and there is a characteristic, though hardly complimentary glimpse of Carlyle. The one portrait of all these pages, however, is that of the man himself.

We see him running away from his uncle's house as a boy of twelve, and traveling a three days' journey home on foot because of a personal affront. We find him reading novels all night in bed and hiding the candle in the cupboard when he heard his mother's footstep on the stairs. We find him even touched with what he calls the verse-making disorder. We discover his intellectual off-

sidedness in a great variety of situations and learn to admire the persistent courage which fought through years of ill health and bachelor loneliness for the completion of his life work. There is an odd picture of the great philosopher playing racquets for relief from pain and stopping to dictate pages of philosophy, then for the relief of his head turning to racquets again. His limitations of taste are proclaimed with the same pragmatical self-confidence with which he announced all his other conclusions in life. Their range may be indicated by his statements that *Raphael's Transfiguration* is a very bad picture, that the *Iliad* is unreadable and that England has nothing to compare with Fifth Avenue, New York. The most painful thing in the book is the cold-blooded analysis of his father and his mother. There is something inhuman in this uncovering of the parental nakedness of character, this parading of a mother's defects and failings in order to a better understanding of the writer's own career.

One of the features of the book is found in the ideal reviews of earlier works which Mr. Spencer says never were adequately considered but the objections to which he states in elaborate criticisms from the point of view of his later knowledge and opinions. Interesting in its own way is the statement of tolerance for religious beliefs. In his final note he expresses the opinion that in the course of time we shall reach a stage in which, recognizing the mystery of things as insoluble, religious organizations will be devoted to ethical culture. "Thus I have come," he says, "more and more to look calmly on forms of religious life to which I had in earlier days a pronounced aversion." The great volume of these recollections will repel many readers, but the patience which follows the story will be rewarded with many significant passages and a vivid, if necessarily incomplete picture of a strong, peculiar and widely influential personality.

The Literature of the Day

RELIGION

The Model Prayer, by J. D. Jones, B. D. pp. 184. Thos. Whittaker. 80 cents net.

The Glorious Company of the Apostles, by Rev. J. D. Jones, B. D. pp. 260. Thos. Whittaker. \$1.00 net.

Mr. Jones is one of the most prominent of the younger British Congregational pastors and needs no introduction to our readers. His study of the Lord's Prayer is significantly deep in its spiritual insight, suggestive in thought and delightful in style. The studies in the characters of the apostles are printed as delivered and have the colloquial freshness of direct speech. They possess the same high qualities and make enjoyable reading.

Living Largely, extracts from the writings of Chas. Gordon Ames. pp. 206. J. H. West Co., Boston. 75 cents.

Brief selections for every day in the year from the sermons of Dr. Ames by a discriminating admirer. The cheerful optimism which characterizes these extracts is all the more refreshing because it is joined with a keen sense of the earnestness of life and the burden of

responsibility for the social well-being of the world. The dominant strain of the author's thought comes out clearly, and many of the sayings are notable for their incisive style.

Christian Apologetics, by Henry Wace, D. D. and others. pp. 133. E. P. Dutton & Co. \$1.25 net.

A series of reasonable and constructive addresses delivered in a London theater by Anglican leaders. The field of Christian evidences is epitomized in a popular form, and the main results of present day theism as influenced by the development of science and Biblical criticism find expression.

Christ's Boys and Girls, by Hermon D. Jenkins, D. D. pp. 41. Winona Pub. Co., Chicago. 25 cents net.

A consideration of the spiritual possibilities and tendencies of boys and girls and a plea for more skillful and helpful use of the opportunity which their stage of growth presents.

Liberal Christianity, by Jean Réville. pp. 206. G. P. Putnam's Sons. \$1.25.

Lectures given in Geneva by the professor of the history of religions in the University of

Paris. An anti-clerical and anti-dogmatic conception, rejecting the doctrine of vicarious sacrifice as contrary to the essential principles of the gospel, and emptying religion alike of its mystical content and speculative longing. All devotional observances and all metaphysics are excluded. The author's main weakness is his overestimate of love in the reaction against fear and his main contribution is his criticisms of the Religion of Humanity, which he contends meets only half the problem.

FICTION

Sir Mortimer, by Mary Johnston. pp. 350. Harper & Bros. \$1.50.

A plot skillfully conceived and elaborated of adventures of English gentlemen in the time of Queen Elizabeth, seeking wealth and fame in expeditions against Spaniards in South America. The author has faithfully and brilliantly reproduced the spirit and ideals of English society of the sixteenth century, as her characters move in it. Her effort to write a great novel has overreached itself. Her tropic

scenes surfeited by their monotonous riches. Her style leaves the impression of blank verse even in some commonplace descriptions and conversations. The tension is scarcely relaxed from the ornate beginning to the too abrupt close.

Order No. 11, by Caroline Abbot Stanley. pp. 420. Century Co. \$1.50.

Transplanted Virginians in the border counties of Missouri before and during the war between the states are the principle actors in this romance of war and broken homes. It contrasts the Kansas settlers and the Missouri slaveholders and raiders under Quantrell. The sympathy of the writer is with the slaveholding side, yet she gives a clear impression of the mutual provocations and the good as well as the evil qualities on both sides. The characters are interesting and the reader will gain new notions of a region and historic conditions which are too little known.

A Country Interlude, by Hildegard Hawthorne. pp. 161. Houghton, Mifflin & Co. \$1.25. The joy of spring is in this country idyll, written in the form of letters from one girl to another. Nature riots through the pages, from the first hints of spring through the golden summer and into the opulence of autumn months. There is a sunny charm in the story, whether Miss Hawthorne writes of people or of the world outdoors.

The Duke of Cameron Avenue, by Henry Kitchell Webster. pp. 133. Macmillan Co. 50 cents.

A settlement house enters ward politics to secure the passage of a tenement bill, and through the efforts of its warden wins the victory over seeming defeat. The story shows the inner workings of the political machine in an interesting way.

Hypatia, by Charles Kingsley. pp. 467. T. Nelson & Sons. \$1.50.

Compact and convenient, beautifully bound in blue leather and well printed in large type. A number of the New Century Library and an ideal handy edition of a famous story.

VERSE

The Poetical Works of Christina Georgina Rossetti, with memoir and notes, etc., by Wm. Michael Rossetti. pp. 607. Macmillan Co. \$1.75 net.

This complete collection of the poetical work of Christina Rossetti is welcome. It contains the memoir by her brother William, and by way of frontispiece the delightful drawing by Dante Gabriel Rossetti. These poems are not as well known as they should be. Like all great poets, her work is unequal, but the reader who will study it will find some of the most permanently satisfying verse of the nineteenth century, varying from the simple child experiences of *Sing-Song* to the deepest expressions of the religious experience of the heart.

The Golden Treasury, by Francis T. Palgrave, revised and enlarged. pp. 387. Macmillan Co. 25 cents.

The public is to be congratulated on the re-publication of Palgrave's anthology in this well-made series at a price which puts it within the reach of the leanest pocketbook. And all this with no sacrifice of type or paper.

The Wind-Swept Wheat, poems by Mary Ainge De Vere, "Madeline Bridges." pp. 96. Richard G. Badger, Boston.

Now and then a deep and strong note of human feeling is struck in this small collection. By force of a quiet humor also, many of the poems appeal to the reader. The poet's nature-love appears at its best in the title poem. Elsewhere she has skylarks and poppies in the wheat, robins that flutter, and crocuses in the wood, which seem to argue a remote or literary, or at least un-American, approach to nature.

Frog Hollow Post Bag, by Henry D. Muir, pp. 47. Richard G. Badger, Boston. \$1.25.

The love letters of two frogs, with classic tastes and human experiences, in heroic rhyming couplets. Not unamusing but too long drawn out.

Consolatio, by Raymond Macdonald Alden. Paper. Paul Elder & Co., San Francisco. 50 cents.

An ode written in memory of those members of the class of 1903 of Stanford University who died during the month of their graduation. It is beautifully printed, having illuminated initials, and tastefully decorated cover.

Poems, by Edgar Allan Poe, edited by Chas. W. Kent. pp. 165. Macmillan Co. 25 cents.

Edited and annotated by the professor of English literature in the University of Virginia.

Tennyson's *In Memoriam* with Analysis and Notes, by Chas. Mansford, B. A. pp. 228. E. P. Dutton & Co. 75 cents net.

The interpretation of a poetic mind by a prosaic one. The footnotes, in which each song of Tennyson's great poem is summed up, are often hopelessly commonplace. For most of the ground traversed the intelligent reader really needs no guide. There is a useful preface and notes and dates. The text of the poem is well printed and a helpful index to first lines is given. In these respects the book is a convenient pocket companion.

To Comfort You, poems of comfort, selected by Elia W. Peattie. pp. 161. F. H. Revell Co. \$1.00 net.

A handsomely made anthology containing many familiar poems of helpful thought with a few which are fresh. We have not been able to detect any unifying method in the arrangement, and there are a few incongruous numbers.

MISCELLANEOUS

Physical Training for Women by Japanese Methods, by H. Irving Hancock. pp. 152. G. P. Putnam's Sons. \$1.25 net.

An illustrated text-book of Japanese exercises for the physical development of women. The descriptions are clear, and the illustrations show the different exercises plainly. Mr. Hancock's point of view may be well indicated by a single sentence: "The woman has cause for shame who is forced to admit that any man of her own size is her physical superior." The physical superiority of Japanese women he takes as an accepted fact, but he holds out the hope that American women may in time attain a similar high point of health and efficiency. Everywhere he urges on the one hand persistence and on the other care and moderation in following these methods of muscular development.

Evidence for a Future Life, by Gabriel De Lanne. pp. 264. G. P. Putnam's Sons. \$1.75 net.

So much gross fraud has been connected with spiritualism that we unfortunately know not what testimony to accept. This volume collects a mass of evidence concerning spirit manifestations and employs it to prove that the soul exists in a body of its own "composed of a species of matter infinitely subtle" and independent of physical organism. If the evidence is good it proves the possible existence of the spirit apart from the body. Some queer questions are left unanswered. For example: What is the explanation of the garments which the spirits wear when materialized? Have garments also souls?

Golf for Women, by Genevieve Hecker (Mrs. Chas. T. Stout). pp. 217. Baker & Taylor Co. \$2.00 net.

The author of this book was national woman champion of America for two years, and writes out of long and successful experience. By clear descriptions and admirable photographs she has made a practical and sensible instruction book for women who are beginning their study of the game. The preparation, problems and difficulties of play are considered and a chapter by an English golf champion is added giving impressions of the American game.

The Man Who Pleases and the Woman Who Charms, by John A. Cone. pp. 131. Hinds & Noble, New York. 75 cents.

Mr. Cone has gathered from many sources opinions in regard to the personal qualities which count in social intercourse. He begins by a consideration of success in this department and takes up such subjects as good English, the compliment of attention, good manners, dress and personal peculiarities, following all by a collection of brief opinions from many sources. The book is sensible and will be helpful to young people who are teachable and desirous of making the most of themselves in intercourse with others.

Social Diseases and Marriage, by Prince A. Morrow, M. D. pp. 399. Lee Bros. & Co.

A serious study, in untechnical language, of the two dreadful diseases which scourge unlawful passion in their effect upon marriage and the family life. The responsibility of physicians in their advice to men who have sinned and may make the innocent suffer is considered carefully and at length. It is a treatise which young men might read to their profit as a warning and which reflects some of the most dreadful, because preventable, sufferings which fall upon the innocent.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, May 15-21. What Joseph and Benjamin Teach about Brotherly Care. Gen. 43: 29-31; 45: 14-22. (Union meeting with the Juniors.)

This beautiful picture of fraternal affection will live as long as men are bound together by the family relationship. Neither in history nor in literature is there a more touching portrayal of brotherly love. It moves us to think that Joseph through all the long years and in the midst of his great prosperity and power, cherished deep down in his heart so tender a love for his little brother. Charles Kingsley tells us of two coachmen in London who as they met on their daily rounds made no other sign of recognition than the turn of the wrist. An outsider would have said that they were practically strangers, but when one died the other sickened and followed him quickly. In Eugene Field's poetry we find repeatedly this strain of brotherly affection and in real life we fall in often with men to whom brotherhood in the flesh means a vast deal and whose reunions after years of separation, are occasions of deep joy and happy reminiscing.

But because two men have the same father it does not necessarily follow that they will love each other. Joseph's older brethren hated him all through his early years. The Elder Brother in the parable of the prodigal son has been through the centuries a synonym for envy and unbrotherliness. To live harmoniously under the same roof, men and women, boys and girls, must be well grounded in love and kindness. To be a real good father or mother, son or brother, one must be a real good Christian. The closer we are to people the more we have need of the grace and patience of our Lord Jesus Christ in order that we may get on well with them and they with us. Never trust only to the human tie to secure the best results in family relationship.

And between brother and brother let each remember that it is a reciprocal relationship. Each needs the other. Each must do his share of the giving up. Each can help the other to be his best self. The older brother may wield a powerful influence, for as a rule, if Sammy is two or three years older than Tommy, there is no one else in the world to whom Tommy looks so frequently as an example. Let not then Sammy throw away that mighty influence or teach the youngster the mean and shabby ways of life instead of manly courses of action. But Tommy, too, has his stint in the home. Benjamin was the reconciling influence between Joseph and the older brothers. Had it not been for Benjamin perhaps the estrangement of many years would not have given way, nor would the father and all his sons been finally brought together. Little people are often unconscious peacemakers in the home, bringing together older members of the family who have grown apart but it is their sweetness and goodness which does it, and when these go, the power as well as the beauty of a child departs.

Jesus widened by his teaching the thought of brotherhood to include every one who does the will of his Father in heaven. Our meeting is meant to set us thinking about the way in which the two branches of Christian Endeavor may serve one another. It ought to be an inspiration for the older Endeavorers to remember that the way in which they exemplify their principles influences their younger comrades. Unfaithfulness to pledges, carelessness about behavior in the schoolroom, or on the playground, not only hurts those thus disloyal to Christ but creates the wrong precedent for the younger members of the army. As Christ sanctified himself for the sake of his younger brethren, so we should walk circumspectly for the sake of those watching us and responsive to our example.

An Educational Revival in the South

Representative Northern and Southern Educators Confer and Fraternize at Birmingham, Ala., April 26-28

Chaucer's knights and gentlemen on horseback journeying to Canterbury made famous pilgrimages of perhaps one hundred miles. The changes of five centuries are illustrated by comparing that pilgrimage with one made within the last two weeks with Mr. Robert C. Ogden as leader and host. There was perhaps an equal degree of chivalry in both. But this latest one, of about ninety persons, went in its own palatial houses—a train of nine splendidly equipped Pullman cars—traveled 2,700 miles and interviewed several thousand people on its way. The distinguished company included Bishops Lawrence of Massachusetts and McVicar of Rhode Island, President Hyde of Bowdoin College, Thomas Wentworth Higginson, the daughter of Longfellow and her husband, Mr. J. G. Thorp, and many presidents of colleges and professors, authors, editors, business men and their wives.

Leaving New York April 19, the party tarried at Old Point Comfort to attend the commencement exercises of Hampton Institute, visited several educational institutions in the South, and arrived just one week later at Birmingham, Ala., for the Sixth Annual Conference for Education in the South.

The suggestion for this conference came from the famed Lake Mohonk Indian Conference. Beginning in a modest way at Capon Springs, W. Va., in 1897, it was held last year in Richmond, attracting national attention. It was in response to an invitation from the legislature of Alabama, repeated by the citizens of Birmingham and seconded by various organizations, that the meetings last week were held in that city.

Birmingham stands for the New South. Thirty years ago hardly a house stood where is now a flourishing city of wide streets and many lofty buildings of stone and steel and brick, with 40,000 inhabitants and as many more in the same region. Wooded hills surrounding the city are crowned with fine residences, while outcropping iron and coal, as well as the smoke of great furnaces, indicate the sources of wealth which has recently brought this section to the front rank in the South.

Birmingham was well prepared to receive its guests. Its homes were hospitably opened. Its trees were clothed in the full effulgence of a Southern spring. Its roses were in bloom, and its lawns were spread with rich green carpets. If the outer air had a suggestion of chill, the hearth fires were many and warm.

THE MISSION OF THE CONFERENCE

The conference is simply organized, with a few necessary officers, annually elected, Mr. Ogden, its inspirer and chief supporter, being president, and its executive committee mainly Southerners. It sends invitations to a selected company to attend its annual meetings, but every one in sympathy with its purpose is welcomed to them. It does not aim to plant schools or colleges. It does not profess to distribute money, though some of its wealthy members are said to have left gifts here and there. It is not officially connected with the General and Southern Education Boards, though several of its members are officers in these boards. Its purpose is simply to serve as a helper to promote education for all classes and both races in the South.

Why should its efforts be limited to the Southern states? Because the need of such help is greater in the South than in any other part of the country. The proportion of illiteracy is greatest there. For example: In North Carolina, of the white population of ten years of age and over, nearly twenty per cent. cannot read or write, while in Massachusetts the number is less than one per cent. Half the Negroes in the South get no school-

ing. About four-fifths of the whole population live in rural districts, averaging forty to the square mile. Country schools are necessarily small, few have more than one teacher, attendance is irregular, teachers receive lower salaries than in any other part of the country, and as a matter of course many of them are poorly qualified, while the schoolhouses and equipment are primitive. School superintendents receive the lowest salaries of any class of public officials. The educational problem in the South is made peculiarly difficult by the necessity, even in the most sparsely settled districts, of providing two schools in each district, one for whites and the other for blacks. The average Southern county in rural sections has eighteen children of school age to the square mile, eleven white and seven colored, making it for school purposes practically two counties. The number of school children in the South in proportion to adults to provide for them is much larger than in the rest of the country. For example: In South Carolina there are fifty-one adult males, in Massachusetts 108 to every 100 school children. These facts are sufficient cause for a campaign of help and encouragement to promote education in the South, for its people are proud and sensitive, are making great efforts to solve their problem, and ask not alms but co-operation.

The interest taken in this conference is indicated by its enrollment of 763 persons coming from a distance, many of them traveling several hundred miles and most of them engaged in educational work as state superintendents, principals of industrial schools, presidents and professors in colleges, universities and other institutions. While representatives from the North took part in the discussions, it was significant that with two exceptions every speaker on the program is a Southerner. The principal topics were those relating to the peculiar conditions of education in the Southern states.

THE SOUTH AND THE NEGRO

The race question of course could not be kept out of sight, though the program did not indicate intention to make it prominent. It came to the front because it is of first importance. The three addresses of greatest interest, all weighty, were concerned with this subject. The first, on the opening evening was by Bishop C. B. Galloway of the Methodist Episcopal Church, from Mississippi, on The South and the Negro, the second on Wednesday evening by Mr. Walter H. Page, editor of *The World's Work*, on Profit in Training, and the third was one of the closing addresses, on The Present Situation in the South; Revolution or Evolution, by Prof. C. S. Mitchell of Richmond. They were all emphatic in their insistence on the necessity that the Negro should be educated, not for his own sake only but for the sake of the whites. The first address was the most eloquent of the three, the second was the most effective demonstration of the economic value of Negro training and the third was the most impressive and Christian, using this expression with no reflection against the others.

The attitude of Governor Vardaman of Mississippi opposing education for Negroes, was challenged by all these speakers as reactionary and dangerous, while it was admitted that he represented a sentiment which is prominent if not predominant. It must be said, however, for Mississippi that her school conditions are better than those in any other Gulf state, owing to an improved system introduced about thirteen years ago. Only eight per cent. of her white population are illiterates. But the whites being only forty-one per cent. of the whole population of the state are called on to furnish most of the capital and brains an-

probably of the conscience for carrying on education. The burden is heavy and it is not strange that the purpose of good men falters in promoting the higher life of the whole mass. Yet last year it was said that two-thirds of the talk in the legislature was on education and seventy percent of all the appropriations made was for the schools.

Bishop Galloway said the fact could not be disguised that in his state the Negroes, even the most intelligent and conservative, were becoming disheartened at the increasing hostility of the whites toward them, and that those holding property felt that their values were insecure. He declared that a crisis was at hand, and if the Negroes should be driven away industrial disaster would follow. The first duty of every Southern patriot is to remove these strained relations. These things, he said, may be considered as finally settled:

"1. In the South there will never be any social mingling of the races. Whether it be prejudice or pride of race there is a middle wall of partition which will not be broken down.

"2. They will worship in separate churches and be educated in separate schools. This is alike desired by both races, and is for the good of each.

"3. The political power of this section will remain in present hands. Here, as elsewhere, intelligence and wealth will and should control the administration of governmental affairs.

"4. The great body of the Negroes are here to stay. Their coerced colonization would be a crime, and their deportation a physical impossibility. And the white people are less anxious for them to go than they are to leave. They are natives and not intruders."

It may be worth while to insert here the statement that while these things are admittedly true as existing conditions, a good many Northern friends of the South who have given much attention to the problem would not be willing to say that it is finally settled that the races can be forever separated in schools and churches and that Negroes shall be forever debarred from political office. Yet there is probably no other subject on which public opinion in the South is so nearly unanimous as on this. Bishop Galloway insisted that the white race owes to the Negro absolute guarantee of equal protection of the law, a right education and the Christian sympathy and helping hand of white leaders to every Negro with evident quality of leadership for his race.

Mr. Page presented the economic argument for the education of all classes with great force and telling illustrations. For instance, he compared Iowa with North Carolina, each an agricultural state having about equal population and like natural resources. But Iowa with no illiteracy has eight times the value of North Carolina in land, four times the value of annual products and pays twice as much for farm labor.

THE CRISIS IN THE SOUTH

Professor Mitchell described Vardamanism and Tillmanism as the purpose to deny education to the Negro and in general to repress him, either by disenfranchisement, by keeping him in ignorance, by deportation or by extermination or by all these methods. He declared that along these lines was the path to revolution as certain as that which overthrew the French empire. While acquitting advocates of these un-American measures of any intention to bring about disastrous results, he said: "They have confidence in might; we have confidence in right. They trust to coercion; we trust to growth. They feel only the supremacy of the Saxon; we recognize the responsibility which this fact implies, feel the more keenly the spirit of service. They act from motives of

self-preservation; we insist that you cannot save the soul unless you save society that environs the soul. They find the warrant for their course in the manifest destiny of the Saxon; we in the ineradicable sense of human brotherhood." Professor Mitchell insisted that race adjustment is the orux of the situation, that the common school is the main leverage to uplift the masses; and he made a strong plea for national aid to elementary education to be administered strictly through the agency of the state and apportioned to each state according to its assessment on its own people for education purposes. "Only the sympathetic co-operation of the nation," he said, "can bring relief to a situation that is well-nigh intolerable." "Fitness is as imperative as freedom. Without this, freedom itself is a delusion to the Negro and a menace to the white man."

While this report is confined mainly to a few typical addresses, these only represent the general character of the conference. The reports from state superintendents indicated a wonderful revival spreading through the whole South of interest in education which may almost be described as evangelistic. A great number of local and district meetings have been held, often with crowded audiences and earnest testimonies of the appreciation of efforts to spread education and of ambition to secure it. Regular campaigns have covered whole states and others are planned for the coming summer. Local taxation for schools is everywhere urged as the key to the situation. Better schoolhouses, increased equipment, trained teachers, better supervision, consolidation of small country schools into better organized schools, libraries, the cultivation of better tastes in furnishing homes and of higher ideals of life are coming through this revival, which

the conference seems to have been created to promote at an opportune time.

THE LOCAL INTEREST

The people of Birmingham took the deepest interest in the conference. At each of the evening sessions the Jefferson Theater, the largest auditorium in the city, was crowded to the doors, all available sitting and standing room being occupied, while many hundreds were unable to gain admission. The theater was well filled each morning and the citizens in various hospitable ways entertained their visitors in the afternoons. Fully 1,000 persons attended the reception in the spacious parlors and halls of the Hillman House on Wednesday afternoon, making a scene of grace and beauty rarely surpassed anywhere. College reunions and private dinners abounded. Yale mustered twenty-three of her alumni at a festive occasion, where Judge Coleman of the Class of 1844, now in his eightieth year, announced that he had a son eight years old getting ready to go to Yale. There were interesting small conferences where local judges surprised such experts as Mr. Thorp and Rev. Edward Cummings of Massachusetts with their accounts of reformatory efforts in behalf of young criminals.

It was significant that in all the meetings in which discussion of the education of the colored race was so prominent not a single Negro took part nor was one dusky face seen in any of the audiences. Yet officers of the federation of the white women's clubs of the state spoke sympathetically of the labors of clubs of colored women to provide an industrial school for the neglected Negro boys of the city and of their desire to help the Negroes to help themselves. With a tone of hope-

fulness and energy and confident purpose to master the situation was manifest, appropriate to a city which in a quarter of a century has risen out of primitive farms and forests to a position of wealth and commanding influence.

A. E. D.

Both Sides the Brooklyn Bridge

(*The Congregationalist may be obtained in New York at the Congregational bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.*)

DATES AHEAD: Manhattan-Brooklyn Conference, United Church, Brooklyn, May 12; Union Theological Seminary Commencement, May 8-10.

Brooklyn Congregational Club

This organization has completed a record-breaking season under the presidency of Mr. George W. Bailey. Notwithstanding an unprecedented attendance of guests (who in this club are not a source of revenue) and the great Congregational rally of last fall, the club closed its year with nearly \$1,000 in the treasury. Rev. L. L. Taylor of Puritan is the new president. Two phases of the social problem were treated at the last meeting—Religious Roots of Social Progress, by Dr. W. D. Mackenzie, and Civic and Social Progress, by Graham Taylor. The latter illustrated his instructive address by observations on his recent trip abroad, and cited conditions in Belgium and Holland to emphasize the danger that will attend the rigid organization of employers to crush the power of labor.

Congregational Fellowship in Manhattan and the Bronx

An encouraging feature of Congregationalism in these two boroughs is the occasional rallies in the different churches to develop fellowship. One was held in Bethany Church, April 29, when, with Rev. S. H. Cox presiding, the general subject, What Congregational Fellowship Is Doing and Will Do, was treated under eight sub-heads: For the Larger Church, by Dr. C. R. Seymour; For the Smaller Church, Rev. Alexander MacColl; For Bible Study, Rev. W. D. Street; For Missionary Interest, Rev. A. P. Fitch; For Young People's Societies, Rev. O. R. Lovejoy; For Individual Evangelism, Rev. J. C. Whiting; For Family Religion, Rev. Frederick Lynch; For the Effective Church Officer, Rev. W. H. Kephart. This variety of interesting topics indicates the scope of the gatherings. The large audience embraced good delegations from all the churches and was attentive and enthusiastic. A social hour followed, with light refreshments. Such a gathering has been made possible by the Brotherhood of Ministers.

The Christian Endeavor Problem

Mr. Lovejoy's remarks were accorded general approval. He held that while the Endeavor movement has had a wonderful history, it is practically meaningless today because it has no definite purpose; and traced the substitution in his church of a young people's association, from which he said the Christian Endeavor County Union had withdrawn. This same distrust of the present value of Christian Endeavor was expressed at a recent informal discussion of ministers. Many of the Greater New York churches have no Endeavor Society. Dr. Kent of Lewis Avenue, however, has indicated his continued confidence in the efficacy of his society, now over fifteen years old. Good reports also come from that of South Church. Mr. Lovejoy believes that President Clark's sincere confidence in the society's development is due to the enthusiasm caused by his splendid personality wherever he speaks.

A New Enterprise

Under the supervision of the Home Mission-Society, Rev. J. W. Roberts is conducting on 156th Street a Sunday school Sunday afternoons, and English and American literature and stenography classes Tuesday and Thursday evenings. Already fifty young people are being reached, though the work is handicapped

National Council Program

DES MOINES, Ia., OCT. 13-20

The following program of the National Council is necessarily incomplete and subject to minor changes, but it indicates the sessions and themes so far as they have been arranged. Some of the names of speakers on these subjects were printed in last week's *Congregationalist*, others will be added and the full list will be given in a future issue. It is impossible at present to state just which speakers will treat the individual topics. The programs of the co-operating societies will not be ready for some time.

Thursday, Oct. 13. 4 P. M. Organization and reports.

Thursday, Oct. 13. 7.30 P. M. Addresses of welcome and responses.

Friday, Oct. 14. 9 A. M. Devotions; business.

Paper: The Supreme Need of the Churches.

Friday, Oct. 14. 10.30 A. M. Paper: The Essential Elements of a True Revival.

Friday, Oct. 14. 2 P. M. Prayer; business; reports.

Friday, Oct. 14. 4 P. M. The Congregational Education Society.

Friday, Oct. 14. 7.30 P. M. SECTIONAL MEETINGS

(1) Paper: The Preparation Required for a Spiritual Awakening.

(2) The Congregational Church Building Society.

Saturday, Oct. 15. 9 A. M. SECTIONAL MEETINGS

Paper: The Principles of Christianity Applied to Industrial Problems. Addresses by Labor Union secretaries.

Saturday, Oct. 15. 2 P. M. SECTIONAL MEETINGS

(1) Business; elections; reports.

(2) The Congregational Sunday School and Publishing Society.

Sunday, Oct. 16. 10.30 A. M. Sermon. Rev. Alexander McKenzie, D. D.

Sunday, Oct. 16. 4 P. M. The Lord's Supper.

Sunday, Oct. 16. 7.30 P. M. Addresses by the preachers appointed for American Missionary Association and Congregational Home Missionary Society.

Monday, Oct. 17. The Congregational Home Missionary Society. (Program to be published.)

Tuesday, Oct. 18. The American Missionary Association. (Program to be published.)

Wednesday, Oct. 19. 9 A. M. Devotions; business.

SECTIONAL MEETINGS

(1) American Missionary Association.

(2) Congregational Home Missionary Society.

(3) Paper: The Spiritual Life and the Modern Intellectual Movement.

Wednesday, Oct. 19. 2.30 P. M. American Missionary Association.

Wednesday, Oct. 19. 2.30 P. M. Congregational Home Missionary Society.

Wednesday, Oct. 19. 7.30 P. M. Paper: The Spiritual Life and Religious Education.

Thursday, Oct. 20. 9 A. M. Devotions.

Paper: Our Churches and Evangelization.

Paper: Evangelization and the Church Catholic.

Thursday, Oct. 20. 4 P. M. Business; reports.

Thursday, Oct. 20. 4 P. M. Paper: The Evangelization of the World.

Thursday, Oct. 20. 7.30 P. M. Addresses: Presidents of the American Missionary Society, Congregational Home Missionary Society and moderator of the council.

by having its headquarters in a club house. Plans are on foot for the erection of a church building similar to that at Claremont Park.

DIXON.

Along The Ohio

The Ohio is at flood tide for a month or more in the spring. Its condition is illustrated by the following colloquy, "Do you boil your drinking water now?" said one Cincinnati to another. "No, it is so muddy we have to broil it."

Minus the mud, the condition of the churches is like that of the river. *Newport* (Ky.), heroically liberating itself from its indebtedness to the C. C. B. S., took an Easter offering of \$207 for that purpose. That financial and spiritual prosperity go together is evidenced by its reception of twenty-four members since March 13, all but two on confession, fourteen coming at Easter.

North Fairmont gave a royal reception to its new pastor, Rev. L. W. Mahn, Easter Monday, six pastors speaking on topics vital to church life followed by a happy address from Mrs. D. M. Pratt on, What can reasonably be expected of a minister's wife? and fraternal greetings. The long delayed hope

for a new edifice seems about to be realized. Since its organization in 1896 the church has worshipped at great disadvantage in rented halls.

Plymouth has engaged Mr. Frank Myers, a student, for six months' service, during the settlement of its title to the property on which its edifice is built. A movement toward building a new sanctuary disclosed the fact that eighteen years ago the lot was sold by *Storrs* Church to an individual for \$90. The deed was transferred to the trustees of the M. E. Church, the people of *Plymouth* being assured that they would never be disturbed in their work. The property is now valued at \$10,000 or more, kept from taxation and brought to its present value by its long occupation by *Plymouth*. The Methodists, out of this extensive lot, which cost them nothing, could well give a building site to its present occupants and have a valuable property left. Here is a rare opportunity for a sister denomination to show its fraternal love and sympathy and rise above the technicalities of legal right.

Ironton is having steady and unprecedented success under the evangelistic ministry of Rev. R. A. Hadden. Its chorus and orchestra, numbering fifty-seven, are probably the largest in the state. *Huntington* (W. Va.) is redecorating its sanctuary at a cost of \$400. Its pastor, Rev. John McCarthy, is the successful manager of the *Tri-State* "Cliffs-

side" *Chautauqua*. *Ceredo* (W. Va.), after a year of free service by the Huntington pastor, is happy in the acceptance of its call by Rev. J. W. Morgan, for a year on the Anti-Saloon League of West Virginia. Though a Methodist, he promises unusual fitness for his new field.

Prof. R. R. Lloyd, D. D., of Evanston spent two weeks with *Marietta First*, in evangelistic service. His work was anticipated and followed up by earnest work on the part of pastor and people. Dr. Nichols received eighteen members at the last communion, and a good number will unite at the next. Professor Lloyd is a strong, fresh, original, attractive preacher. The church and community have been greatly quickened and blessed. His spiritual earnestness and balance and his thorough knowledge of the Bible are such as to command him to the churches at a time when revivals are more or less in disrepute.

The executive committee of the Presbyterian Sunday School Association held a four days' school of instruction for Sunday school teachers and officers, in Second Church, in early April. Its twelve sessions were conducted by Drs. A. F. Schaufler and A. H. McKinney and Mrs. H. Elizabeth Foster, all of New York. Pastors and workers from all denominations availed themselves of this rare privilege.

D. M. P.

New Hampshire

Consulting State Editors: Rev. Messrs. W. L. Anderson, Exeter; Cyrus Richardson, D. D., Nashua; N. F. Carter, Concord; W. F. Cooley, Littleton; W. S. Beard, Durham

The State Association

THE PLACE

The ninety-fifth meeting will be held in Berlin, a place having as late as 1880, only 1,120 inhabitants. Now the population is estimated at fully 10,000 with the prospect of a large increase in the near future. Berlin did not receive a city charter until 1897. Every thing being of such recent origin the association must expect to find things in a somewhat rough and raw condition. Business and brains, however, are here, and in time we hope to have a city fair to look upon. It was somewhat venturesome for the Berlin church to undertake to entertain such a body as the General Association; equally venturesome for the association to accept the invitation. For the place is far from centers of Congregationalism, and not easily reached. But the venture having been made, it is hoped that there will be a good representation. The scenery is magnificent, the people cordial, the cause the best.

Brethren, arctic expeditions are fashionable; come north and see us!

R. C. F.

THE PROGRAM

In preparing it the committee had specially in mind the church and the home. Many wish to become better acquainted with the two denominations that are considering closer relations with Congregationalists. Rev. R. L. Swain of Laconia, several years pastor of a United Brethren Church and who has fraternized with Methodist Protestant churches, will bring from his experience a message touching this union under the title, *A Chapter in Church Making*. Rev. W. A. Hadley of Keene will present lines on which we may unite with sister churches of our state in practical Christian effort.

The subjects of internal interest to our churches are grouped under the caption, *Pending Changes in Congregationalism*. Fellowship will be treated by Rev. David Wallace and Rev. W. H. Bolster will consider *Ritualism*. Of even greater vital interest is Rev. W. P. Elkins's subject, *The Family*. Dr. S. W. Dike, secretary of The National Family Protective League, will speak on *The Decadence of the Family*. The closing address by Dr. S. H. Dana will be on *What Is Spiritual?* Rev. L. H. Thayer of Portsmouth is moderator and Rev. E. P. Drew preacher. Rev. Thomas Chalmers will speak for the Ministers' and Widows' Charitable Fund, Sec. E. S. Tread for the Education Society and Rev. W. G. Puddefoot on Home Missions.

The committee in offering the above vital subjects and eminent talent are convinced that no active Congregationalist in the state can afford to be absent. The association meets in a section beautiful for scenery and in a city where a hearty welcome will be given. Its people have often responded to invitations from the more populous portions of the state. It is now our turn to take the trip and enjoy the feast of reason and fellowship prepared in the north. Let every church be represented.

J. M. W.

The Working of the License Law

According to the report of the board of license commissioners, just issued, 1,051 licenses were granted, 601 of which were in the eleven cities, Manchester heading the list with 156, more than double the number acknowledged under the "Healey system" during the régime of prohibition, and one to every 365 of the population. Nashua comes next with 82, followed by Portsmouth with 75, or one for every 222 of the population. Of these licenses 14 were revoked for violations of law, four were surrendered and 46 were transferred to other parties. The net receipts amounted to \$339,621, of which \$274,909 has been distributed to the cities, towns and counties, one-half going to the latter, leaving a balance of \$49,527 after paying accruing expenses. This large sum eventually comes out of the pockets of patrons of the saloons, and very largely of the class most needing it to support their families. That it has been a paying business with the saloons is evident from applications already sent in to renew licenses.

It does not fall within the province of the report to chronicle results, but we learn from an authentic source that arrests have averaged three times as many as under prohibition. That the license law has been in the main faithfully enforced is apparent, and we are sure if the prohibitory law had been as faithfully enforced there would have been a still better showing in favor of prohibition. N. F. C.

Centennial of the Cent Institution

Painstaking preparations are making for the centennial celebration of the New Hampshire Female Cent Society, for the past few years wearing the longer name of the New Hampshire Cent Institution and Home Missionary Union. It is to be observed with an all day meeting May 18, at First Church, Concord, as is eminently fitting, the society having had its birth there through the happy thought of Mrs. Elizabeth McFarland, wife of the pastor, who was deeply interested in missions. With a desire to increase the income of the New Hampshire Missionary Society, then three years old, she conceived the idea of interesting the ladies to pledge for this purpose one cent per week. The first report thereafter showed the receipt of \$5; the second, \$34; four months later, \$132; and in 1903, \$4,340. As may be inferred, the aggregate contributed during the hundred years of its existence is large, and has blessed many a feeble church. Its worthy record justifies the ample festivities in anticipation. The ladies of First Church will give a cordial welcome to all who attend. Distinguished speakers from abroad will be heard, and everything will be done by those in charge to make the occasion notable. It is hoped that officers of other State Unions will be present.

Any outsiders who would like to share in the centennial offering at this anniversary, by making memorial members or otherwise, may forward contribu-

tions to the treasurer, Miss Annie A. McFarland, Concord, N. H.

N. F. C.

Under the Snows of Mt. Lafayette

Summer visitors to the lovely valley and fine environs of Franconia may have wondered at times how the little village could support three churches, especially three of about identical polity and only minor doctrinal differences. As an outcome, in part at least, of this lamentable sectarian division, all three churches have been pastorless for upwards of a year. For some months, however, a minister now in business, Rev. F. G. Chutter of Littleton, has striven earnestly and self-forgetfully, by supplying the pulpit of the Congregational church and otherwise, to meet the spiritual need of the community, ignoring all divisions. April 24, a large audience assembled to dedicate two fine memorial windows which have just been installed on either side of the pulpit. One was purchased by subscription in memory of the late Joseph Stevens, who served as deacon fifty years. The presentation address was made by Mrs. Seth Elliott of the Flume House. The other, in which Raphael's head of St. Paul is a prominent feature, is given in their father's honor by the children of the late Stephen Eaton. This presentation address was made by Professor Clark of Dow Academy. Notable features of the services were abundant flowers from the Profile greenhouses and special music by members of the choir of former days. Mr. Chutter preached in the morning on the *Beautification of the Sanctuary*, and spoke in the afternoon on the *Place of Memorials in the Church and in Popular Life*. The new windows add much light and beauty to the building, which in dignity and attractiveness is quite above the average of country churches.

Littleton, Rev. W. F. Cooley, pastor, started about two months ago a Men's Sunday Evening Club, modeled on that of Berlin. It is doing good work and filling a real gap. The men of the community, so far as they are members of the club, take turns in serving on the usher, membership and service committees. A printed program each week provides hymns and responsive readings. For the first three Sundays in May it has scheduled an illustrated lecture on Christ in Palestine by Rev. F. G. Chutter, an address in the interest of local hospitals, and the cantata of Ruth.

PROFILE.

Ministers Socially Lionized

Nearly sixty of the young and business men of Hillsboro Bridge recently gave Rev. C. L. Storrs, for the last three years pastor, but now under appointment of the American Board as missionary to China, a complimentary banquet at the Valley Hotel, with the finest and most elaborate menu ever gotten up in town. An orchestra during the banquet furnished excellent music. The post-prandial exercises included a long program on various pertinent topics, and were of a high order. A glow

ing tribute was paid to the worth of the pastor, the work he had done and strong friendships he had made. Mr. Storrs's early departure for his new field of labor occasions general regret.

At Plymouth a public reception to Rev. and Mrs. Frank G. Clark furnished formal and substantial expression of the deep and hearty appreciation of their labors during the fourteen years of the ended pastorate. A box was presented, whose contents will be a perpetual reminder of their many friends.

Concord Institutions Enriched by Bequests

The New Hampshire Historical Society has recently received nearly four thousand volumes, many fine bindings, gathered by Hon. Lorenzo Sabine of Roxbury, Mass., at a cost of over \$5,000. The library is rich in American and English biography, history, travels, poetry and miscellaneous standard literature, and makes a valuable acquisition to the society's treasures. Mr. Sabine was a native of Lisbon, N. H.

By the will of the late Henry W. Ranlet of Concord the Margaret Pillsbury Hospital and Centennial Home of the Aged receive \$1,000 each; by that of the late George C. Hopkinson of Concord the same institutions receive \$500 each. N. F. C.

Delegates to National Council

DES MOINES, IO., OCT. 13-20.

Rev. George C. Adams, San Francisco, Cal.
Rev. Fritz W. Baldwin, East Orange, N. J.
Rev. A. H. Ball, Passaic, N. J.
Rev. George E. Bates, St. Louis, Mo.
A. W. Benedict, St. Louis, Mo.
Giles H. Bushnell, Middlesex, Ct.
Rev. Charles E. Chase, Portland, Ore.
Rev. P. L. Curtis, Faulkton, S. D.
Rev. W. W. Curtis, West Stockbridge, Mass.
Mr. John Day, Denmark, Io.
F. W. Dorman, Upper Montclair, N. J.
Rev. Ray Eckerson, Bowen, Ill.
Mrs. F. Eggert, Portland, Ore.
Rev. William M. Eledge, Kansas City, Kan.
Rev. Charles L. Goodrich, Plainfield, N. J.
Rev. Franklin L. Graff, Champaign, Ill.
Rev. Archibald Hadden, Muskegon, Mich.
Rev. H. B. Harrison, Watertown, S. D.
Capt. John G. Haskell, Lawrence, Kan.
R. R. Hays, Osborne, Kan.
Rev. Josiah H. Heald, Albuquerque, N. M.
Rev. O. K. Helming, Nutley, N. J.
Rev. George W. Henderson, New Orleans, La.
Rev. Charles W. Hiatt, Cleveland, O.
Prof. H. S. Hill, Williamsburg, Ky.
Hon. R. D. Hill, Louisville, Ky.
Rev. P. Adelstine Johnson, Ottumwa, Io.
Rev. Dr. William M. Jones, St. Louis, Mo.
Rev. Charles H. Lemmon, Cleveland, O.
Rev. E. E. Lewis, Haddam, Ct.
Rev. James M. Lewis, Sandwich, Ill.
Rev. Harvey A. Lyman, Douglas, Wyo.
Rev. Byron R. Long, Columbus, O.
Rev. Bernard G. Mattson, Yankton, S. D.
Rev. Elwell O. Mead, Mt. Vernon, O.
Rev. Stafford W. Meek, Yorkville, Ill.
W. K. Mertz, Chandlerville, Ill.
Rev. S. F. Millikan, Kingsley, Io.
Deacon James W. Moore, Cleveland, O.
Frank Nadler, Davenport, Io.
Prof. Charles S. Nash, Berkeley, Cal.
F. S. Needham, Lakeview, Io.
Rev. Naboth Osborne, Mattoon, Ill.
Rev. Charles Parsons, Byron, Ill.
Rev. W. Pierce, Forest, Ill.
Rev. Dwight H. Platt, Smith Center, Kan.
Rev. J. H. J. Rice, Alton, Ill.
Rev. William Salter, Burlington, Io.
Rev. S. H. Seccombe, Davenport, Io.
Rev. A. Lincoln Shear, Calumet, Mich.
Rev. E. Lincoln Smith, Seattle, Wn.
Rev. James R. Smith, Quincy, Ill.
August R. Smith, Lee, Mass.
Rev. P. M. Snyder, Rockford, Ill.
Rev. Herman F. Swartz, Cleveland, O.
Hon. D. A. Syme, Sycamore, Ill.
Rev. A. E. Thomson, Berea, Ky.
Rev. J. C. Villiers, Old Lyme, Ct.
Rev. W. A. Waterman, Elgin, Ill.
Rev. F. N. White, Sioux City, Io.
W. E. Whittemore, Estelline, S. D.
Rev. T. J. Woodcock, Elk Point, S. D.

Coadjutor-Bishop Mackay Smith says that Philadelphia's civic corruption, physical disease, high rate of infanticide, etc., are due

primarily to Christian apathy and refusal of men to carry religion into politics. Verily!

Meetings and Events to Come

THE EVANGELICAL ALLIANCE OF BOSTON, Park Street Church, May 9, 10.30 A. M. John Jackson, F. H. G. S., will speak on Mission to Leper in the East, and J. K. Hykes of Shanghai, China, on the Russo-Japanese War. (The usual Boston Ministers' Meeting will be omitted.)

WORCESTER CENTRAL CONFERENCE, Holden, Mass., May 10.

AMERICAN SOCIAL SCIENCE ASSOCIATION, Boston, Mass., May 11-14.

INTERNATIONAL Y. M. C. A. CONVENTION, Buffalo, N. Y., May 11-15.

ANDOVER AND WOBURN BRANCH, W. B. M., semi-annual meeting, Chelmsford, Mass., May 12. Sessions 10.30 and 2. Basket lunch.

PRESBYTERIAN GENERAL ASSEMBLY, Lafayette Avenue Church, Buffalo, N. Y., May 16.

CONGREGATIONAL UNION OF ONTARIO AND QUEBEC, Montreal, June 8-13.

NATIONAL CONFERENCE OF CHARITIES AND CORRECTION, Portland, Me., June 15-22.

SUMMER SCHOOL OF LIBRARY ECONOMY, Amherst College, Mass., July 5-Aug. 12.

SPRING STATE MEETINGS

Additions or corrections should be promptly sent.

Indiana,	Kokomo,	May 10-12
Illin. is.	Princeton,	May 16-19
Michigan,	Detroit,	May 17-19
Pennsylvania,	Pittsburg,	May 17-19
Massachusetts,	Fitchburg,	May 17-19
New York,	Syracuse,	May 17-19
Ohio,	Ashtabula,	May 17-19
South Dakota,	Watertown,	May 17-19
Ind.	Marionester,	May 17-20
New Hampshire,	Berlin,	May 14-26
Rhode Island,	Pawtucket,	May 31-June 1
Connecticut,	Hartford,	June 14
Vermont,	St. Johnsbury,	June 14
Kansas,	Lawrence,	June 15-20

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BARDWELL—In South Deerfield, Mass., April 13, Mrs. Jane Stowell Bardwell.

GROUT—In Franklin, Kan., April 20, Rev. Samuel N. Grout, the oldest Congregational minister in Kansas. He was born in Stratton, Vt., July 5, 1818; was graduated from Middlebury College and Andover Seminary and has held pastorates in Missouri, Iowa, Illinois and Kansas. His field was usually several churches, covering a large territory, and he was an indefatigable worker.

KELLY—In Auburndale, Mass., April 26, Francis C. Kelly, aged 74 yrs., 5 mos.

LONGLEY—In Belvidere, Ill., April 12, Rev. Moses M. Longley, aged 89 yrs.

PITTENGER—In Fallbrook, Cal., April 24, Rev. William Pittenger, author of *Interwoven Gospels*.

SMALL—In Honesdale, Pa., April 26, at the home of her daughter, Mrs. J. A. Brown, Bebbie Lombard, wife of Reuben Small. She is survived by her husband, a son, Rev. Charles H. Small, and by her daughter.

TALBOT—In Durham, N. H., April 30, Rev. Henry L. Talbot, of heart failure.

IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you, write to me. I will send you a trial of a simple remedy which cured me and thousands of others, among them cases of over 50 years standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address, JOHN A. SMITH, 3580 Gloria Building, Milwaukee, Wis.

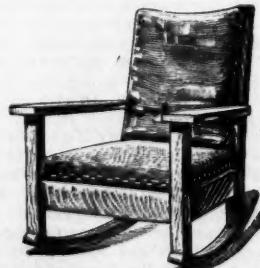
SEE THEM ALL!

You remember the maxim:—"He who knows only one language, knows none." In other words, the knowledge of a language requires a knowledge of languages.

This is equally true of so simple and commonplace an object as a Rocking Chair. To know only one type is to know nothing of the possibilities of luxury which lie in rocker construction. You must see other types. You must try a Mission rocker before you can understand true rocker comfort.

Don't expect to gain any clews from a picture. A Rocker is a sensitive production, and half an inch more or less at one of a dozen points will change the whole chair.

If you care to test Rockers, we have an unusual exhibit of them just now.



Spring Medicine

There is no other season when good medicine is so much needed as in the Spring.

The blood is impure, weak and impoverished—a condition indicated by pimples and other eruptions on the face and body, by deficient vitality, loss of appetite, lack of strength, and want of animation.

Hood's Sarsaparilla and Pills

Make the blood pure, vigorous and rich, create appetite, give vitality, strength and animation, and cure all eruptions. Have the whole family begin to take them today.

"Hood's Sarsaparilla has been used in our family for some time, and always with good results. Last spring I was all run down and got a bottle of it, and as usual received great benefit." Miss BEULAH BOYCE, Stowe, Vt.

Hood's Sarsaparilla promises to cure and keeps the promise.

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In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

A Great Revival

Oak Park has experienced a revival which reminds one of the great spiritual quickenings of previous years. The churches united under the leadership of Rev. W. E. Biederwolf and not only gave him a hearty welcome but the wisest kind of co-operation. Large numbers have professed conversion and the work is still going on. Tuesday was a kind of culminating day. Every morning paper contained an advertisement of all day meetings, and signs on the business places announced them and stated that these places would be closed. A union meeting began at ten o'clock in the morning in Dr. Barton's church and continued till after midnight. It was full of variety and no one seemed weary. In token of gratitude for the blessings which have been received the people subscribed \$25,000 to pay a debt of that amount on a building for the Y. M. C. A. which cost \$75,000. The women of Oak Park promised \$2,500, the Pastors' Union \$500, and the men of the place the rest in sums of \$1,000 down.

The religious experience in Oak Park is the deepest and most remarkable in its history, and is a new and striking testimony to the power of the gospel when intelligently and earnestly presented. Work has just begun in Englewood and Evanston where similar results are hoped for.

Dr. Marcus Dods in Chicago

This famous Scotch theologian and expositor is now giving a series of lectures at the University of Chicago on the Book of Hebrews. He also preached Sunday afternoon to the audience of men which gathers in the auditorium of the Y. M. C. A., and Monday noon delivered a lecture. Last Monday he reviewed the objections brought against the resurrection as a historical fact, and proved conclusively, as it would seem, that these objections have no real foundation. Next Monday he will speak on the atonement. The lectures are read from manuscript, but are so simple

SOAKED IN COFFEE

Until too Stiff to Bend Over

"When I drank coffee I often had sick headaches, nervousness and biliousness much of the time, but about two years ago I went to visit a friend and got in the habit of drinking Postum.

"I have never touched coffee since and the result has been that I have been entirely cured of all my stomach and nervous trouble.

"My mother was just the same way; we all drink Postum now and have never had any other coffee in the house for two years and we are all well.

"A neighbor of mine, a great coffee drinker, was troubled with pains in her side for years and was an invalid. She was not able to do her work and could not even mend clothes or do anything at all where she would have to bend forward. If she tried to do a little hard work she would get such pains that she would have to lie down for the rest of the day.

"I persuaded her at last to stop drinking coffee and try Postum Food Coffee and she did so, and she has used Postum ever since; the result has been that she can now do her work, can sit for a whole day and mend and can sew on the machine, and she never feels the least bit of pain in her side; in fact, she has got well and it shows coffee was the cause of the whole trouble.

"I could also tell you about several other neighbors who have been cured by quitting coffee and using Postum in its place." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

in their language and so logical in their form that they hold the attention even of his least cultivated hearers.

Celebration at the Commons

This week the celebration of the tenth anniversary of the establishment of the Commons began with a cantata rendered by singers who for the most part belong to the region in which the Commons is situated. Professor Taylor has a good deal to show for his ten years' work—buildings worth not less than \$50,000, a fine site for which only a nominal rent is asked and an organization which seeks to furnish for the neighborhood all needed instruction and amusement, and in addition, to such as desire, the privileges of church life also. The influence of the Commons is growing every year and it has already introduced lofty ideals into many a home and rendered political service of great value to the ward. The local interest in the celebration is universal.

The magazine published under the auspices of the Commons, and which bears its name, has been enlarged and made an organ of settlement life, in some measure, for the entire country. Its last number contains several articles of no slight importance.

Rollins College

This week Dr. Pearson sent his check for \$50,000 to the president of the college, and congratulated him on what has been done in securing \$150,000 in addition. This puts the college on its feet, and although it does not give it all the buildings or equipment it needs, it renders its existence certain and opens a prosperous future before it. One of the remarkable things about the canvas by the friends of the college is that one-third of the amount required, or \$50,000, was furnished by persons living in Chicago, persons whose names are withheld but which belong to people not accustomed to give largely to Congregational enterprises.

Wheaton College

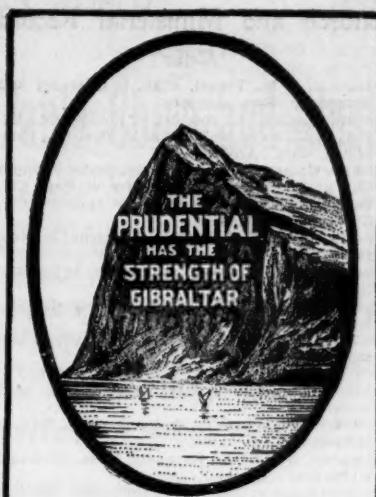
The Ministers' Meeting Monday, April 24, was devoted to a consideration of the work and needs of this college. Many were surprised at the excellent showing made through the position its graduates have taken, and at the equipment the college has already secured. Its students average between 250 and 300, and there are eighteen professors and teachers. The location, twenty-five miles from the city, on high ground, and in a city where saloons are not allowed, is favorable, and the atmosphere of the college is decidedly religious. In fact, there are at present but two students in the college classes who are not professed Christians. The ministers unanimously advised the authorities to seek an addition to the endowment as soon as possible of at least \$100,000, and in the meanwhile to try and raise \$10,000 a year for current expenses. Since the transfer of Illinois College to the Presbyterians, Wheaton is the only Congregational college in the state.

Chicago, April 30.

FRANKLIN.

A New Help for Sunday School Teachers

A correspondence class for Sunday school teachers is announced by the publishers of *The Pilgrim Teacher* in connection with the American Institute of Sacred Literature, the text-book being Hazard and Fowler's *The Books of the Bible with Relation to Their Place in History*. The course takes about six months and a few of \$6.00 covers the cost of instruction, correspondence and text-book. Sunday schools are invited to enroll their teachers in this class, who will be thereby not only better equipped for teaching intelligently any system of lessons but can impart their knowledge to other teachers and thus raise the standard of instruction throughout the school. Many who feel themselves unfamiliar with the modern view of the Bible will welcome this chance to study the subject in a large way under expert guidance. *The Pilgrim Teacher* will send circulars on request giving further particulars.



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says Bacon, "is in his own hands." Especially is this true now, when he can, by means of Endowment Life Insurance, accumulate a fortune by moderate yearly, half-yearly, or quarterly instalments.

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LITTLE PARISHES OF EIGHT
For Sunday School Teachers
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New York BOSTON Chicago

Church and Ministerial Record

Calls

BARCOCK, J. M., Vernal, Utah, to Guernsey and Torrington, Wyo. Accepts.

BOURNE, ALEX. P., recently of Phillips Ch., Exeter, N. H., to be ass't pastor at First Ch., Cambridge, Mass. Accepts.

BREED, MERLE A., recently assoc. pastor of South Ch., Brockton, Mass., and pastor of Hope Ch., Campello, to permanent pastorate Lakeview Ch., Cleveland, O. Declines.

BROWN, ROBERT E., Yale Sem., to Pilgrim Ch., New Haven, Ct. Accepts.

BROWN, THOS. J., Fond du Lac, Wis., to Darling-ton. Accepts.

BRUNO, FRANK J., Waterbury, Ct., to South Ch., Granby. Accepts.

BUGBEE, ROLLA G., Athol, Mass., to Orford and Orfordville, N. H.

BUTTERFIELD, CLAUDE A., Hartford Sem., to Union Ch., Ludlow, Mass. Accepts, and is at work.

CAMERON, MALCOLM J., Prairie du Chien, Wis., to Hillsboro.

GLEASON, AVERY K., Raynham, Mass., to remain a fifth year. Accepts.

HALBERSLEBEN, HENRY C., Indianola, Neb., to Palisade. Accepts, and is at work.

HAYES, EDW. C., Uxbridge, Mass., to Montague. Accepts.

HEYHOR, ALBERT G., Fourth Ch., Bangor, Me., to Pomfert, Vt. Accepts, and will also do post-graduate work at Dartmouth.

JONES, BURTON H., Valley, Kan., to Rocklin, Cal. Accepts.

JUDD, HUBERT O., Mantorville, Minn., to Grandin, Mo.

KEMPTON, A. T., Fitchburg, Mass., to Lunenburg.

LITTLEJOHN, F., Boston Univ., to Sherborn, Mass.

LUKE, JOSHUA C., Arnot, Pa., to First Ch., Carbon-dale. Accepts, beginning work June 1.

MCCORKLE, EDW. R., Orient, Io., to Cromwell. Accepts.

MERRILL, BENJ. B., lately of Brewer, Me., to Skowhegan.

MOREHOUSE, GEO. E., Roseland, La., for a third time to Gaylord, Mich. Accepts.

MYERS, NOAH J., Carson City, Mich., to Berea Ch., Chicago, Ill. Accepts.

OLINGER, WM. G., formerly of Tacoma, Wn., to Hoodview Ch., Wilsonville, Ore. Accepts.

POTTER, CLAYTON J., Yale Sem., to Lenox, Mass.

PROCTOR, WM. M., Hartford Sem., to Plymouth Ch., Spokane, Wn.

REES, JAS. E., Yale Sem., to Avon, Ct.

REINHOLD, FRANKLIN P., Windsor Locks, Ct., accepts call to First Presb. Ch., Warren, O.

RICHARDSON, W. L., Dunlap, Kan., to Bloomington and Ash Rock.

ROBBINS, ANSON H., Meckling, S. D., to Ree Heights. Accepts.

SHATTO, CHAS. R., ass't pastor, First Ch., Sioux City, Io., to Hampton. Accepts, and is at work.

SNOW, WALTER A., Oak Park Ch., Minneapolis, Minn., to Plymouth Ch., St. Paul. Declines.

STANTON, JAY B., Cromwell, Io., to Villa Park Ch., Denver, Col.

STOVER, W. B., Udall, Kan., to Jetmore.

WOODCOCK, ALBERT C., Cass Lake, Minn., to remain another year.

WOODWELL, WM. H., Hampton, Ct., to Line Ch., Seabrook and Hampton Falls, N. H.

WORTHINGTON, WM., Chicago Sem., to Snohomish, Wn. Accepts.

Ordinations and Installations

BURTNER, D. EMORY, t. Williamsport, Pa., April 25. Sermon, Rev. T. A. Humphreys; other parts, Rev. Messrs. R. J. Rees, Evor Evans, C. A. Jones, E. J. Morris.

DODE, A. CARLETON, o. Napoli, N. Y., April 18. Sermon, Rev. H. E. Gurney; other parts, Rev. Messrs. J. G. Evans, Ethan Curtis, Newman Matthews.

SAMPLE, PHILMER A., o. Easton, Mass., April 27. Sermon, Rev. A. P. Pierce, D. D.; other parts, Rev. Messrs. Bernard Copping, E. C. Wheeler, E. C. Camp, DeMont Goodyear, C. A. G. Thurston, Chas. E. Stowe.

Resignations

ADAMS, HUBERT G., Willow Lake and Pitrode, S. D.

CRAMER, W. CECIL, Westmoreland, N. Y.

ELLIS, EMERY W., Porter Mem. Ch., Chicago, Ill. Goes as missionary to North China.

FISK, PLINY B., Lake Henry, S. D.

GARFIELD, FRANK L., Feeding Hills, Mass.

HUDSON, DORR A., Millers Falls, Mass., after a pastorate of over ten years.

JONES, BURTON H., Valley, Kan.

Continued on page 661.

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offered for new-born infants do not and cannot contain the valuable elements of milk required for the proper nourishment of the child. Borden's Eagle Brand Condensed Milk is superior to other artificial foods, and its use prevents sickly, weak and rickety children.

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For Rent, two of the most desirable cottages at Point Chautauqua. Well located and fully furnished. Address Rev. Wm. B. Marsh, Tallmadge, O.

Wanted, a position for the summer as kindergarten governess, by a graduate kindergarten teacher. Address A. G. S., 340 Belmont Avenue, Springfield, Mass.

For Sale. Black walnut pulpit set, four pieces-deck and three chairs-upholstered in crimson plush, in excellent condition. Address S. G. B., Box 146, Franklin, N. H.

To Let for Season. Summer cottage, five rooms thoroughly furnished; piano, fireplace. Spring water in house; beautiful location; stable; electricity to city and beach. Address Joseph Wheelwright, Rowley, Mass.

For Sale, summer home, village farm; large hay crop pays all expenses and keeps up fertility. Two-story house with L; new and attractive barn; adjoining similar country seats. Price \$5,000. Lock Box 163, Putnam, Ct.

Housework. Wanted, at seashore, an hour's ride from Boston, for long season, a woman for general housework, able to take full care if required. Very small family of adults. Communicate with Mrs. W. S. Myrtle Street, Jamaica Plain, Mass.

Companion or Tutor. Wanted, position as traveling companion or tutor, for the summer vacation, by a Christian young lady. High school graduate with normal training. References given and required. Address Hope, care of Y. W. C. A., Nashua, N. H.

Board among the Green Hills. Lovely home, verandas, modern improvements, deep lawn, 14 elms, beautiful drives, analyzed water, fine table, healthful. References given and required. Apply early. Box 191, Randolph, Vt.

An Invalid can find experienced care and home comforts in Newton. Large sunny house, on high ground. First-class in every particular. Best of references furnished. Address D. M., 14, care of *The Congregationalist*, Boston, Mass.

Berkshire Hills. Nicely furnished farm cottage with modern conveniences. 15 minutes walk to electric car line. Beautiful view, pure spring water, large grounds and barn. Rent for season \$350. Address E. E. Morris, Dalton, Mass.

To Rent for the Summer in Newton, Mass., furnished house, 9 rooms and bath. Delightfully situated, quiet neighborhood, three minutes' walk from steam and electric. Terms reasonable. Address, Q. R. S., 19, care *The Congregationalist*, Boston, Mass.

To Rent, furnished, to quiet, desirable tenants only, during a temporary absence June 1 to Oct. 1, my village house, 3 stories, situated on Highland Street, within easy access of churches, stores, station, etc. Moderate terms to the right party. Address Box 59, Wilton, N. H.

Wanted, situation as an attendant to an invalid, as working housekeeper with an elderly couple, or as assistant matron in an institution. Experienced in all three positions. Position may be in or out of town. Best of references furnished. Address C. B. H., 19, care *The Congregationalist*, Boston, Mass.

Camping through the Yellowstone Park and the Rocky Mountains in Wyoming. A few gentlemen ladies desired to complete a party for a camping trip, three or four weeks in July and August. Route via the Royal Gorge and Salt Lake City. Inexpensive. Address Rev. George C. Bryant, Rockford, Ill.

To Let for the Summer. Furnished house in country town in Maine, among the hills. A minister, located in a delightful country town, would like to rent the parsonage for the summer. House is pleasantly situated, in good order, and will be furnished for summer housekeeping. Address P. O. Box 602, Andover, Mass.

THE Friday meetings of the Woman's Board of Missions in Pilgrim Hall, weekly, at eleven o'clock.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance among and boarding-houses in leading seaports at home and abroad; provides libraries for outgoing vessels; and *Le Seafarers' Magazine*, *Seaman's Friend* and *Life Boat*.

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

Rev. DR. CHARLES A. STODDARD, *President*.

Rev. W. C. STITT, *Secretary*. W. HALL ROPES, *Treasurer*.

THE GENERAL ASSOCIATION OF THE CONGREGATIONALISTS OF THE STATE OF MASSACHUSETTS, Fitchburg, Calvinistic Church, May 17-19.

Tuesday, 9.30 P. M. **Organization.** 2.45. Address of welcome, Rev. A. F. Dunnells; Response by moderator, Rev. W. E. Wolcott. 3.10. Reports of the secretary, treasurer and auditing committee. 3.35. Report of committee on work of the churches, Rev. W. E. Strong. 4.00. Presentation and discussion of reports: on the Place and Work of the Home in the Religious Life, Missionary Work, Social Work, etc. 4.45. Report of the Social and Labor Organizations, Nominating Candidates for membership in A. B. C. F. M. 4.50. Business. 7.30. Sermon, Rev. E. A. Reed. Offering for the Massachusetts Board of Ministerial Aid; Sacramento of the Lord's Supper. Rev. L. S. Rowland, Rev. F. B. Noyes.

Wednesday, 9.30. Devotional Service. 8.45. Business. 9.30. Theme: Spiritual Quickening. Address—The Relative Importance of Series of Worship Up to Spiritual Quickening. Rev. R. G. Gilmore. 10.00. Discussion. 10.15. Address—The Relation of Improved Sunday School Methods to Spiritual Quickening. Prof. L. F. Wood. 10.45. Discussion. 11.00. Address—The Social Activities of the Church as Related to Spiritual Quickening. Rev. M. H. Turk. 11.30. Discussion. 11.45. Address—Church Architecture and the Enrichment of the Church Service Related to Spiritual Quickening. Rev. Reuben Collier. 12.15. Discussion. 2.30. Address—The Reunion of the Massachusetts Home Missionary Society. Business. Messages from the Field—The Tent Work, Rev. W. S. Anderson; Woman's Work in the Outlying Districts, Misses Grant and Brooks. Work for the Incoming Stranger—The French, Rev. S. P. Rondeau; The Italians, Rev. Enrico Bivio; The Finns, Rev. K. F. Henriksen; Greeting from the Woman's Home Missionary Association of Williamsburg, Blodgett. 7.30. Theme: The Pulpit. Address—The Obligation of Our Churches to Raise up a Powerful Ministry of the Word, Rev. C. H. Oliphant. Address—The Efficiency of the Pulpit as Affected by its Freedom and Material Support, Mr. H. K. Hyde. Address—The Minister as a Representative Man in the Community, Rev. William Scott.

Thursday, 9.30. Devotional Service, Rev. C. W. Collier. 8.45. Business. 9.40. Report of the Board of Pastoral Supply. Rev. C. B. Rice. 10.00. Theme: The Responsibility Arising from Our Historic Position in Massachusetts, Rev. A. E. Dunning. 10.30. Discussion. 10.45. Address—The Demand for More Concerted Action to Meet these Responsibilities. Rev. W. R. Campbell. 11.15. Discussion. 11.30. Business. 11.45. Closing.

Railways and Rates. Round trip tickets will be sold and good from May 16-19, good returning May 17-20, both inclusive, at the following rates: Two cents per mile from points within twenty-five miles of Fitchburg; one dollar from points from twenty-five to thirty-three miles of Fitchburg; and one and one-half cents per mile from points more than thirty-three miles from Fitchburg. Tickets will be on sale at these rates at principal stations.

Hotels and Rooms. American House. Price per day: one in a room, \$2.00; two in a room, \$1.50. Meals, 60 cents each. New Fitchburg Hotel. Per day: one in a room, \$2.00; two in a room, \$1.50. Meals, 50 cents each. Johnsonia. Per day: one in a room, \$3.00; two in a room, \$2.50. Meals, 75 cents each. The Cushing. Per day: \$1.45. Breakfast and supper, 30 cents; dinner, 35 cents. Rooms with meals in private houses, \$1.00 per day. Rooms in private houses, 50 cents per day. Breakfast, 25 cents. Dinner at the church Wednesday, 35 cents. Supper at the church Tuesday and Wednesday, 25 cents.

Entertainment. By vote of the association no free entertainment is provided. All assignment of rooms at hotels and private houses must be made through the Committee on Entertainment at Fitchburg. Application for entertainment should reach the committee before May 7, address W. K. Bailey, 117 Main St., Fitchburg.

Church and Ministerial Record

(Continued from page 660.)

JUDD, HUBERT O., Mantorville, Minn.
 KINNEY, GEO. E., Mount Desert, Me., completing a pastorate of five years.
 LUKE, JOSHUA C., Arnott, Pa.
 REINHOLD, FRANKLIN P., Windsor Locks, Ct.
 REXFORD, GEO. A., Toulon, Ill.
 SHATTO, CHAS. R., ass't pastorate First Ch., Sioux City, Io.
 SWARTOUT, EDGAR P., Lebanon, S. D.
 WILKINSON, WM. A., Thirty-eighth St. Ch., Minneapolis, Minn., to take effect July 1.
 WILSON, DAN'L E., Wayzata, Minn., to enter business.

Summer Supplies

ANTHONY, S. W., Coldsprings, Ont.
 BAKER, W. E., Bowmanville, Ont.
 BEALS, CHAS. E., Bangor Sem., at Ellsworth Falls, Me., until June.
 BLACK, BINNEY, Franklin Center, Que.
 HANSCOM, FRANK L., Bangor Sem., at North Bangor, Me.
 HARLOW, RUFUS K., Medway, Mass., at Atlantic Ch., Quincy.
 HINDLEY, J. G., Ayer's Flat, Que.
 HUTCHINSON, JAS., Brigham, Que.
 STILLMAN, J., Amherst Park, Montreal.
 TIPPETT, V., Kincardine, Ont.

Stated Supplies

HULBERT, HENRY W., at Waterville, Me., during the temporary absence of the pastor.
 MYERS, FRANK, at Plymouth Ch., Cincinnati, O., for six months.
 SMITH, ALLEN J., Guthrie, Okl., at Hydro.
 TOWNSEND, PROF. L. T., at Second Ch., Dorchester, for May.
 YOUTZ, HERBERT A., at Hinsdale, not Hillsdale, Ill., for four months.

Personals

BUXTON, WILSON R., on leaving Little Compton, R. I., with his family, for a month's vacation, was given a handsome sum of money by members of

the congregation. Revised church manual has been printed, parsonage repainted, Sunday school room equipped with large Oxford maps and the church will celebrate its 200th anniversary in the fall.

CHOATE, DR. WASHINGTON, nat. sec. of the H. M. S., has been visiting State Supt. W. H. Thrall of Huron, S. D., and studying the home missionary problems of the state.
 FREEDLUND, A. J., Swedish Ch., Ridgway, Pa., has recently lost his wife through typhoid fever. Mr. Freedlund and his daughter have also been seriously ill with the same disease.
 GUNN, WM. T., has returned to Embro, Ont., after his work for removing of debts on Canadian churches. The rebuilding of his own church, destroyed by fire, will soon begin.
 KLOCK, EDWIN J., N. Stonington, Ct., has received an increase of \$100 in salary.

American Board Items

KYOTO, JAPAN.—The trustees of the Doshisha have elected Rev. D. W. Learned, D. D., LL. D., dean of the theological department. He has been connected with the institution for thirty years. Dr. Sidney L. Gulick of Matsuyama has been called to the professorship of theology in the theological department. Rev. Frank A. Lombard has been elected dean of the collegiate department. Prof. K. Shimomura has accepted his election to the presidency of the Doshisha.

Easter Offerings

BINGHAMTON, N. Y., Rev. E. F. Trefz. \$2,000.
 CINCINNATI, O., Walnut Hills, Dr. D. M. Pratt. Largest collection in history of church.
 LOWELL, MASS., Pawtucket, Rev. E. R. Smith. \$700 to cancel current indebtedness.

Material Gain

BRIDGTON, ME., REV. J. B. Saer. House of worship improved at cost of \$4,500.
 CLEVELAND, O., Lake View plans to erect at once a modern stone building on Euclid Avenue in a more favorable location in the midst of a growing field not crowded by churches. The church, though pastorless, is active, and offers a favorable field for work and influence.

CLINTON, CT., Rev. C. F. Robinson. Interior walls repaired and redecorated; new carpet in lecture room; total cost \$1,000. Church reconsecrated Easter Sunday.

ELKHART, IND., Rev. A. U. Ogilvie has voted to erect a new building on the site of the old one built in 1872. The pastor, trustees and eight substantial members form the building committee.

HYDRO, OKL., pastorless, has recently completed a handsome church building (the first belonging to Protestants in this two-year-old city) and is now building an eight-room parsonage. Special union meetings are being held in the new house of worship with good results. Rev. A. J. Smith is supplying.

LINCOLN, NEB., Butler Ave., Rev. Laura H. Wild. Church building renovated and improved at cost of \$700; Lincoln Association entertained April 25-27.

MADISON, CT., Rev. Geo. A. Bushee. New piano given by young ladies.

MANSFIELD, MASS., Rev. W. M. McNair. Electric lights installed, and hardwood floors or carpets laid in social or Sunday school rooms.

MONTAGUE, MASS.—Parsonage renovated and improved and piazza to be added, in preparation for the coming of the new pastor, Rev. E. C. Hayes.

SOUTH WEYMOUTH, MASS., Union, Rev. H. W. Kimball. \$1,200 of the debt on the church raised; and \$1,400 expended upon repairs of church and parsonage, including hardwood floors for vestries and hot water heating, a veranda and electric lights for the parsonage.

Continued on page 662.

At 72 and 79 Years of Age.

Relieved Immediately and Cured Quickly with Drake's Palmetto Wine.

Mr. Geo. W. Peiton, 72 years of age, Akron, Mich., writes: For many years I have been greatly troubled with Chronic Constipation, and thought there was no help for me. I have used nearly three bottles of Drake's Palmetto Wine with result that I have no trouble from Constipation, and believe a cure is assured. Drake's Palmetto Wine has done for me what all other remedies failed to do.

N. J. Knight, 79 years of age, 94 Pierce St., New Bedford, Mass., writes: I had La Grippe, which left me with severe Catarrh of Mucous Membrane all through my body, a very hard cough mornings, enlargement and inflammation of Prostate Gland, bloody urine, and my sufferings were intense. I am taking Drake's Palmetto Wine; have used less than two bottles so far and am gaining in every way. I did not hope to ever feel so well as I do now and have great cause to rejoice that I found such a wonderful Medicine as Drake's Palmetto Wine.

A test bottle will be sent prepaid free of charge to any reader of this paper who writes for it to Drake Formula Company, Drake Building, Chicago, Ill. A test bottle often cures.

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Table China and Glass

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Macaroni or Souffle Dishes

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Ramekins and Stands

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Mayonnaise Bowls and Stands

(\$5 to \$4.50 each)

Bouillon Cups and Saucers

(\$5 to \$5.00 per doz.)

After-Dinner Cups and Saucers

(\$3 to 7.00 per doz.)

Turkish Coffee Cups and Saucers and Stand

(\$12 to 48.00 per doz.)

Invalid Sets on China Trays

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English Covered Bacon Dishes

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Bureau Trinket Sets

(\$4.50 to 37.75 per set)

Fern Pots and Linings

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Fish Sets

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In the Glass Department on 2d floor will be seen handsome specimens of Hocks, Roemers, Sorbets, Carafes. The new style high Bon Bon Compotier. In brief everything in handsome Table Ware, in the plain, etched and rich cut specimens.

In the Art Pottery Rooms (3d floor) are many specimens of Brie-a-Brac that will interest connoisseurs.

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Church and Ministerial Record

[Continued from page 661.]

SPOKANE, WASH., Westminster, Rev. G. R. Wallace. Young People's League, numbering about 100, has carpeted church at cost of \$500. WELLINGTON, O., in preparation for the coming of Rev. Jere. Cromer from St. Louis, has traded its old parsonage for a fine ten-room house.

Dedications

ANTELOPE, N. D.—Fine new house of worship containing lecture room, etc., dedicated free of debt, Supt. G. J. Powell assisting pastor to raise about \$400 for last bills. Church is yoked with Dwight, in care of Rev. P. O. Williams. NEWTON, MASS., North, Rev. H. E. Oxnard. Addition comprising social and Sunday school rooms, dedicated April 24, with sermon by Dr. W. H. Davis, prayer by Dr. H. J. Patrick and addresses by laymen of Eliot and Auburndale churches.

Bequests and Other Gifts

MARLBORO, MASS.—By will of Mary S. Fairbanks to Congregational church, Harvard and Union Congregational Church, Marlboro, each \$500; to the C. H. M. S., \$100.

SPRINGFIELD, MASS., North, Rev. N. M. Hall. Individual communion set, from Lewis F. Carr, in memory of his wife, Susan Carter Carr. Old mahogany communion table restored and covered with fine cloth, gift of Emma L. and Frank R. Morse, in memory of their father, Oliver D. Morse, deacon here sixteen years.

WALLINGFORD, VT., Rev. A. L. McKenzie. From the late Mrs. John D. Miller, \$500, income to be applied to support of preaching.

Casualties

WAREHAM, MASS.—The historic house of worship took fire from blazing grass about three weeks ago and burned to the ground. The destruction included a new \$800 tower clock and the bell. The plucky people, encouraged by the temporary leadership of Rev. John A. MacColl, who is supplying the pulpit, determine to rebuild, for which purpose they have raised \$3,000 to add to the \$3,000 insurance. Meanwhile, they worship in the Methodist meeting house.



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The Books of the Bible

WITH RELATION TO THEIR PLACE IN HISTORY

By Prof. HENRY T. FOWLER, Brown University

The first of the New Pilgrim Series of Text-Books for Adult Classes

What It is Not

1. It is not a Quarterly.
2. It is not a part of the International Lesson System.
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4. It is not the work of an unknown man, but is by a leading Professor in a leading University.
5. It is not critical in emphasis or treatment. Neither is it the product of the scholarship of forty years ago.

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3. It is a study of the books of the Bible in their order, giving their story, authorship and purpose.
4. It is arranged to cover one year, and is broken up into short chapters and paragraphs.
5. It refers to the best literature on the subject.
6. It is modern, but thoroughly constructive in its method.
7. It is planned to make teaching easy as well as intelligent. Following each chapter are:
 - (a) An analysis of the lesson;
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 - (c) Special points to be noted;
 - (d) Topics for discussion;
 - (e) Points for review in class.
8. It is a book The Pilgrim Teacher unhesitatingly commends.

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In connection with the above book, and to help teachers teach it, there is to be a training class for teachers, conducted by correspondence, under the auspices of The Pilgrim Teacher, and through the agency of the American Institute of Sacred Literature.

At a moderate cost any Sunday school may thus secure the training of a teacher for an adult Bible class or for a teacher's training class.

Any person not a teacher, but desiring a general introduction to the books of the Bible, from the historical point of view, will be eligible to the class.

It is desirable that this class should reach the number of 100 students within thirty days.

A student may be registered personally or by the Sunday school or Church which he represents.

FOR INFORMATION ADDRESS

The Pilgrim Teacher Correspondence School

14 Beacon Street

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Please Give Directions

BY A. S. UPPY

Although church committees frequently write to our bureau, "Send A. S. Upply," I am not a popular preacher. The explanation is that there are a good many ministers of my name, and the present writer, having been sent out just three times in the last ten months, is about to narrate exactly what befell him on those occasions.

The first time I was sent to a small town in a neighboring state. Arriving after dark and waiting vainly in the cold to be met, I was escorted by a good Samaritan (they usually turn up) to the only boarding house. It is not strange, O committee man, that you should be ignorant of the total godlessness of the average country boarding house on the average Sunday. For you are a pious man, and how should you know? Still, if you choose to make inquiries, you may gain a new sympathy for the supply who has to bring forth two services from the background of such a habitat!

I had one pleasant experience there. Waking early and knowing that it would be hours before any kind of heat would be available, I propped myself up in bed with hat and overcoat on, and devoured a new book with a Pauline unconsciousness of the body.

The next place was a middle-sized, bustling city. Avoiding Scylla this time, I went in good season. But what a Charybdis surged around me on my arrival! I stood expectant upon the platform with my suit-case (for I prefer to travel in every-day clothes) while scores of people were greeted and carried off, or took care of themselves. I should have sought a respectable hotel, but the bureau knew that the church was outside the city, and knew not whether it was South L. or West L. That doubt must be resolved or I might keep a congregation waiting.

The committee man had promised to call up

NOT ON MEAT

Man Couldn't Regain Strength
Until He Changed to
Grape-Nuts.

It's a common joke to say, "He eats so much it makes him poor to carry it around," when speaking of some thin, scrawny fellow who eats as much as a horse, but it is frequently true if the food is not the kind the body calls for.

A person might eat a ton of improper food and never get an ounce of nourishment from it, but put them on a Grape-Nuts diet and four teaspoonfuls of this food (which is all nourishment) quickly brings pounds in weight and a fortune in health and strength. This has been proved over and over.

A German woman of Chicago gives an instance in her own family. It's briefly told but the truth is there: "My husband lost his left hand in an accident and lost a terrible amount of blood, kept getting weaker for five months and finally got a terrific cough. He would eat big meals of meat and potatoes to get well but didn't get any good from them. Finally I persuaded him to try Grape-Nuts food and from a skeleton of 83 pounds he soon regained his normal weight of 207 pounds and is strong and well and declares he wants no other food for the main part of his meals.

"As for myself my flesh was flabby, I tired so easily and my memory was so poor I could keep nothing in my head, but after three months of the Grape-Nuts diet I gained 12 pounds, my flesh is hard and firm, I am stronger and my memory has improved wonderfully. I keep a candy store, but I sell Grape-Nuts, too, for I think it is the best thing to give the children." Name given by Postum Co., Battle Creek, Mich.

Look for "The Road to Wellville" in each package.

the bureau and find out which train to meet, but the promise had been forgotten. The crowd on the platform melted away—and all this while, Mr. Committee man, you stood within an eighth of a mile of me, thinking I would know the habits of your fellow-citizens well enough to come to that particular line of street cars. How we dodged each other for the next few hours it would be amusing to relate did time permit. But I thank you for taking me on Sunday morning to a Christian home, which seemed like heaven.

The third and last problem looked very simple. It was a country town in Massachusetts and my man had an unusual name; I took my train with perfect confidence. Deposited at my station, I found myself stranded in the woods, with no conveyance available, more than a mile from any church or village, and two miles from the committee, who was cherishing the delusion that because he had sent for other supplies, this supply would be told to make the last part of the journey by electric cars and to stop at a certain hospitable home.

The flaw in his logic was the temporary absence of the bureau's chief, his clerk not being in possession of the requisite facts. There was nothing for me to do but to inquire for a boarding-house and tramp up the long hill with my suit-case, to encounter once more the deadly doughnut, the pervasive pork and the sizzling sausage.

From these experiences—O committee man—I have made the following deductions:

(a) It is altogether absurd to assume that the stranger within your gates includes in his consciousness the topography of your neighborhood. But this assumption is constant, and is the root of much evil; therefore, please give directions when sending for a minister.

(b) The bureau is by no means blamable for not giving out to the prospective preacher more information than you have imparted to it. How can evolution exceed involution? Would you have the information extempored? Therefore, please give directions.

(c) I cheerfully concede, O committee man, that many ministers, who go forth to fresh fields and pastures new, make all sorts of donkeys of themselves. Pray concede, on your part, that this is not the subject before the meeting at present, the boot being on the other leg. Heed therefore the injunction of our title, and give no further cause for such complaints on the part of gentlemen of my name and persuasion.

Sparks from Other Anvils

MISSIONARIES AS STATESMEN
(The Philadelphia Press)

The new missionary leaders are the generals of Christian civilization's omnarch. They plan their enterprises with an understanding of national needs and characteristics, and with a grasp of the world's social situation that would be creditable to any statesman. With far-sighted appreciation of strategic points of attack and lines of least resistance, they conduct campaigns that would be creditable to an army staff or to the renowned captains of industry. Sometimes they send out sappers and miners; sometimes they design a seige; sometimes they conduct a sweeping forward movement.

HUMANITARIANISM WILL HELP RELIGION
(London Spectator)

Without compassion the salt of the earth lose their power to preserve, and are henceforth "good for nothing." Surely the marvelous spread of this distinctively Christian virtue is a comfortable fact to set against the alarming increase of spiritual dismay engendered by doubt. May it not foreshadow a time when the Christ of the churches shall become the Christ of the crowd, who "called his disciples unto him and saith unto them, I have compassion on the multitude?"

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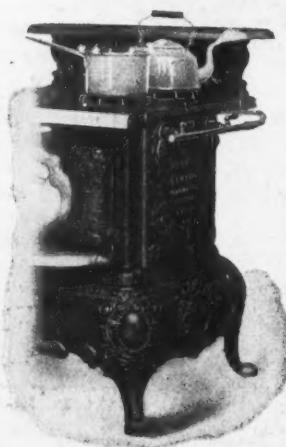
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